THE CHURCHMAN.

Vol. XIII.—No. 35.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

PUBLISHED FOR THE PROPRIETOR.

NEW-YORK, SATURDAY, NOVEMBER 4, 1843.

Whole Number 659.

BY JAMES A. SPARKS, 109 NASSAU-ST.

Terms—$3 00 per annum—IN ADVANCE.

POETRY.

THE AIR THE IMAGE OF THE SPIRIT.

By Rev. John Brande Morris, Exeter College, Oxford.

"But rather turn we to the tranquil air
That broods upon the ocean, while enthroned
In purple majesty it calmly yields
A reflex of the heaven, and in it read
The image of the Spirit who abides
For ever with the Church. That healthy air
Inspires unconsciously the vital frame
With life through all its broidered arteries,
And subtle veins pervading joyously,
That air opposes us whichever way
Our feet are turned, yet yielding to our course
Sustains us in it, and eludes the grasp
Of him it graspeth round on every side.
'Tis so the Spirit evermore sustains
Those that on Him abide, is unperceived,
Yet never wearied, being very Love,
Pervades the personal substance of their souls,
And helpeth their infirmities, resists
Their wayward footsteps gently, and supplies
The voice of prayer, that seemeth human breath,
And with the benedictions from the side
Where, on the altar, lieth the great King,
His hallowing presence mingles, is concealed,
E'en when He moveth to disclose His love.
As water fresheneth the outward frame,
As air upon the same hath kindred power,
So He, however present, at the Font,
In priestly blessings, or by rushing wind,
Or gentle stirrings, ever doth renew
With re-creating power the withering strength
Of grass-like flesh, and penetrateth all
Created beings with the inward life,
Or else with outward life when wickedness
This blessed life refuses; by the prayers
He breathes from out the Church, the world sustains
In common life; and by the breath of Christ
The Church did hallow; by the breath of God,
His very self, the host of heaven made,
And He at last shall earthy frames renew,
As erst He raised the Lord, He in the world
Which He hath garnished, many a type hath set,
The earnests of regenerative power.
They best can weigh the blessing of the air
Thus sealed with promises by its great Archetype,
Who in the solitary chambers of disease
Have dwelt when fever visiteth the frame
With searching weakness, and the mind deprives,
By incoherent images of things
Protruded on it 'mid its sleeplessness,
Of power to linger on one calmer thought.
There is a garden where the chapel tower
Lifts softly up its own sweet majesty
Among the other roofs that daily yield
Responses to its bell, where I have felt
From fever risen, what a blessed thing
The air with all its balmy cumbrances
Is able to become, more blessed far
For consciousness it seemed than heretofore.
And with it I have glad remembrances
Of one who kindly spoke to me in spite
Of fever's dreaded influence, and his deed
Hath never left my grateful memory.
All seemed to harmonize—and I would wish
To learn from nature's gentleness and love,
And patience due to all that go astray
In spiritual sickness and at length return.
O, might they feel through loving much the love
Of that most Holy One, more joyously
Than e'er they chose to feel before their sin!"

NO UNION WITH ROME.

PREFACE TO THE SECOND EDITION OF DR. JARVIS'S ADDRESS.

The author has just learned from the publisher that in less than three weeks the whole of the first edition has been exhausted, and a second required. For this he rejoices; not from personal motives merely, but from the belief that his "Address" has done some good to those for whom it was intended.

No note of disapprobation has reached his ears excepting from the angry sects who are resolved that we must and shall be Romanists, whether we will or no. By such the "address" is spoken of as last *and* least. Be it so. For this he also rejoices, and the Church of his love must be glad. The concession proves her strength. Our Holy Mother hath her quiver full, and will not be ashamed to speak with her enemies in the gate.

"The Address" it is said "is Protestant without, and Catholic within." Even so: like the Church which it defends: PROTESTANT, *as to all the errors without*—CATHOLIC, *as to her communion within.*

But "the author acknowledges that he belongs to the reformed branch of the Catholic Church: and as a branch is a part of the tree, he hereby admits that his Church is not Protestant but Catholic." If our adversaries are so ignorant or so dishonest as to confound Catholic and Roman, they aid the cause of Romanism. We are not responsible for their darkness or perversion. We believe the "One, Catholic, and Apostolic Church," of the Nicene Creed; and so did their forefathers, though imperfectly and mixed with error."* But what they professed, we not only profess but practice; for that faith is embodied in our daily worship. Let any one take the Prayer-book, and read all its services faithfully, and then say, whether he can detect a single sectarian expression? a single line through which the Catholic Church, in the true sense of that much injured phrase, has not from the beginning and every where received? The whole ritual is equally remote from the peculiarities of Romanism or Puritanism. Rome cannot condemn our services as unscriptural, unprimitive and untrue. All she can say is, that they do not come up to her standard. The various sects of Protestants, when unblinded by passion, are forced by their own standards also to make the same acknowledgment.

But it is further said, that in the second part of the "Address" the points of difference pointed out by the author are few in number. This is also true; *for he confined himself to the declaration of the* ORIGINAL PROTESTANTS. Let any one examine the Augsburg Confession, and he will see that the *Protestants* originally wished to *reform*, not to *divide* the Church. They had not arrived at that unenviable state of confusion and discord which abandons all that is divine in the institutions of the Church; which reduces Christianity to an unorganized heap of individual atoms; which boldly denies the necessity, because it despairs of the possibility of Union.

But "the author has said nothing about justification by faith only; or against the merit of good works, the distinction of mortal and venial sins, purgatory," &c., &c. True; for he contented himself with asserting that the thirty-nine articles in which all those points are considered, are binding upon the conscience of every clergyman of our Church. If a man is profligate enough to violate the sanctions of conscience, he may come into the sacred ministry of the Church, holding pestilent errors. The masked Arian or Socinian, the masked Puritan, or the masked Jesuit may come in. But is the Church responsible for this? If the parties are honest, they cannot come into the ministry without the renunciation of their several errors. The danger is not entirely on the side of Rome. Let us take the fundamental truths of the mystery of godliness recorded by St. Paul, 1 Tim. iii. 16. Not one of these has been denied by the Church of Rome. Would that we could say the same of the disciples of Luther and Calvin, or the descendants of the Puritans!

It remains, then, for us, with tranquillity and patience to pursue the great and true principles of the English Reformation. These are reducible to three heads:

1. To recover the original customs and privileges of the British Church:

2. To restore the doctrines of the scriptures according to the consentient interpretation of Catholic antiquity.

3. To bring back the government, discipline and ritual, as far as practicable, to the general analogy of practice at the time of the fourth general council, or the middle of the fifth century.

As to the first of these principles, the author is prepared, and if proper encouragement be given, will hereafter proceed to show, that even when the patriarchal power had already insinuated itself into the Church, Britain was one of those countries which, in the language of the canonists, was *autocephalous*, i. e., had in itself an inherent jurisdiction, independent of any foreign power. And if such was the fact with regard to Britain, it would be absurd to maintain that the United States, a country not known when the patriarchate of the West was conceded to the Bishop of Rome, and colonized by Britain after she had recovered her independence, can of right become dependent on the Papal See.

As to the second, there is a clear distinction between the traditions maintained by the Church of Rome, and the traditive interpretation of the scriptures maintained by the English reformers. Even Chillingworth, who will not be accused of any undue leaning towards Rome, has said, "If there be any traditive interpretation of scripture produce it, and *prove it to be so, and we embrace it.* But the tradition of all ages is one thing; and the authority of the present Church, much more of the Roman Church, which is but a part, and a corrupted part of the catholick Church, is another."—*Rel. of Prot.* chap. ii. 89.

As to the third, the intention of the reformers was hindered from being fully carried out by the opposition, first of the Papists, and afterwards, of the Puritans. It was a favorite object of Cranmer and Ridley to prepare a code of Canon Law, which should embrace all that was primitive and Catholic. Archbishop Parker endeavored to do the same thing. At both periods were these salutary endeavors defeated, by opposite factions; so that at present the Papal Canon Law is in force in England in all cases where it has not, by special statute, been abrogated. Happily the Church in the United States is freed from this incumbrance, but she has unhappily fallen into the opposite condition, of an extremely loose and imperfect system of jurisprudence. She needs a complete digest of Canon Law. If she had such, her distinguished Civilians and Lawyers would not run into the mistake of arguing from the principles of civil law, or be governed by fanciful analogies derived from the political constitutions of temporal governments. The kingdom of Christ, though *in* the world, is not *of* the world; and though, from its admirable divine organization it can flourish under the frowns of a despot, or amid the phrenzy of a madened people, any undue connection with human polity, serves only to debase and degrade it.

S. F J.

Middletown, October 5, 1843.

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* "The whole body of men throughout the world, professing the faith of the Gospel, and obedience unto God by Christ according unto it, not destroying their own profession by any errors everting the foundation, or unholiness of conversation, are and may be called the visible *Catholique Church of Christ.*" Declaration of Faith and Order owned and practiced in the Congregational Churches, Lond. 1659; 4 to p. 18.

CARLYLE'S HERO WORSHIP.*

We have said that scientific exactness is not the characteristic of the work under notice. Nor is it. Among the author's merits—and he has great ones—we cannot number logical power. A glowing imagination, exulting in the curious grouping of its thoughts, and too proud of its strength to borrow any former style as their vehicle, sympathising warmly with energy in thought and action, yet not impartially with all energy, and pouring forth its sympathy in every form of praise and apology, lights up every page with a hue to which this generation is quite a stranger. Perhaps in no author does the same childlike abandonment of heart to the admiration of the hour, move hand in hand with the same manly power of communicating the emotion to others. With such elements of poetry, the wonder is, that this book has taken the guise of prose lectures, instead of that of an Orphic song. Had we been disposed to criticise the latter, we might have dispensed with a somewhat rude question, which now it is our duty to put; to wit, What does it mean? What does it tell us? What do we carry off from the perusal, besides a beating pulse and reddened cheek? From a poet, who claims the immunities of the divine *afflatus* at the hands of all well-mannered critics, we should not have sought an answer: but of a philosopher, clad in the sober russet garb of prose, we ask the question—and get no answer. In truth, there is much more of Pythian madness than of *Novum Organum* about the whole production; so, perhaps, it is unfair to push the matter.

Be it enough to say, then, that if this book be meant for a prose treatise, if it be not perhaps a translation of a German poem, done into prose after the manner of Macpherson's Ossian, we complain of the suspension of the author's logical faculty, and consequent defect of those scientific conclusions, which, resting on solid durable grounds, might survive the glow of passing emotion, and swell the sum total of our permanent knowledge. It is unfair to wind men up by eloquence to the action-point, without then telling them what to do. All this fine talk, and nothing to come of it! They are drawn on to admire characters they had before contemned, or at best not admired; and this on no ground of reason, but in faith of Mr. Carlyle's infallible insight; they find beauties where was barrenness—greatness, where all seemed small. But what next? They are not told what a hero is; nor how to know one if they met him; nor how they are to become heroes; nor how to admire the heroic in others. In short, they have heard much eloquent eulogy of certain men, mostly of doubtful reputation, tending to no practical result, at variance with all they have been accustomed to hold, and settling nothing of what it has unsettled. Are they the better? Not much: when the illusion shall have faded from their eyes by time, and they reflect on it in the darkness and solitude of their inmost heart, this mode of treatment will be confessed unsatisfactory, and they will admit by degrees the conviction, that sober reason should have been there, to control the tricksy sprite that has pleased them with idols and things unreal, under the emphatic and often-repeated title of realities.

The list of heroes selected for especial celebration is, indeed, puzzling. What one common mark can be assigned to them all? Real and mythic persons, sane and crazy, moral and immoral, honored and execrated, self-restraining and wildly self-indulgent, in what common term, which shall be the note of heroism, do they coincide? Such a menagerie! Can any naturalist reduce them into one common genus? First, there is Norse Odin, a Scandinavian god, demi-god, or hero, *if ever he was anything*, which is just the point on which some preliminary scepticism might be looked for! Before we admire him as hero, let us know whether he be not a poor shadow of a man, the Hercules of Norse fancies, the Jack Giant-Queller of some Scandinavian story-book maker. "Grimm," admits Mr. Carlyle, "Grimm, the German antiquary, goes so far as to deny that any man Odin ever existed." Not unreasonable of Grimm; but the author cannot lightly relinquish the fruitful theme. Grimm makes out that Odin is *Wuotan*, Movement; and conjectures that the title Odin was but an attribute of the highest God. Carlyle is ready.

"We must bow to Grimm in matters etymological. Let us consider it fixed that *Wuotan* means *Wading*, force of *Movement*. And now, still, what hinders it from being the name of a heroic man and *mover*, as well as of a god? As for the adjectives, and words formed from it,—did not the Spaniards, in their universal admiration for Lope, get into the habit of saying, 'a Lope flower,' 'a Lope *dama*,' if the flower or woman were of surpassing beauty? Had this lasted, *Lope* would have grown, in Spain, to be an adjective signifying *godlike* also. Indeed, Adam Smith, in his *Essay on Language*, surmises that all adjectives whatsoever were formed precisely in that way; some very green thing, chiefly notable for its greenness, got the appellative name *green*, and then the next thing remarkable for that quality, a tree for instance, was named the *green* tree,—as we still say, 'the *steam* coach,' 'four-horse coach,' or the like. All primary adjectives, according to Smith were formed in this way; were at first substantives and things. We cannot annihilate a man for etymologies like that!"—Pp. 38, 39.

But if Grimm were to retort—we cannot *make* a man with etymologies like that! surely the burden of proof would rest on our author, where the disputed point is a piece of fabulous tradition. The retort, however, is not suggested; and Odin, among all his friends and enemies, thus proved "a reality," and no "hearsay," is passionately chanted of, through five-and twenty pages of poetry shaken into prose. Yet, after all, Odin *is* a pitiful hearsay; perhaps there was no such man; perhaps, as is more probable, there were a dozen such. The case of Odin, *Movement*, is parallel to that of Zoroaster, *Son of stars*. Goropius Becanus, a Carlylean hero-worshipper, for aught we know, recognised but one of that name, but found no followers; the other *literati*, according to Clericus, varying from two to five Zoroasters. Similar difficulties attend the name of Hercules: and the discussion in both cases tends to the conclusion, that no one has anything better than conjecture to offer us. How privileged must be the intellect that can invest these obscure shadows of one or many with local habitation and corporal unity, and even go out from itself and dwell with them under their cloud! But then so few will care to follow.

The name of Mahomet follows that of Odin —overclouded, too, with no less obscurity of another kind. To the end of time this trisyllable is a riddle, a very symbol of the interrogative attitude of mind. An impostor or a fanatic, which, or how much of each? In the eyes of Mr. Carlyle, neither the one nor the other: by a subtle argument he is proved a true prophet, and no less. Mankind is brought to the poll for it.

"The word this man spoke has been the life-guidance now of one hundred and eighty millions of men these twelve hundred years. These hundred and eighty millions were made by God as well as we. A greater number of God's creatures believe in Mahomet's word at this hour than in any other word whatever. Are we to suppose that it was a miserable piece of spiritual legerdemain, this which so many creatures have lived and died by? I, for my part, cannot form any such supposition. I will believe most things sooner than that. One would be entirely at a loss what to think of this world at all, if quackery so grew and were sanctioned here."

Of this precious passage, we first challenge the statistics. Taking the given *computus* of the Mahometans as correct, we flatly deny that they outnumber the professors of other creeds. Those who call themselves Christians are far more. There are about two hundred millions of souls in Europe, of whom, it is mournful truth, many are not Christians: but, to supply the place of these, there are believers in North and South America, in the West Indian islands, in the East Indies, in Syria, in Africa, in Australia, in New Zealand. We think, therefore, that more Christians are in the world than the whole population of Europe, and therefore than the numbers of the Mahometans, as given by Mr. Carlyle. But as such speculations are not really to the purpose, we give them at no more than their worth. We would beg Mr. Carlyle, however, to prove that, of the four great creeds, Christianity, Hinduism, Buddhism, and Mahometanism, the last is not the *least* extensive instead of the most. He will not find it so easy, unless he is content with his own insight and bare assertion, even for statistics.

But now look at the philosophy of the argument. Might not one moment of calm thought have shown him that quackery *does* grow here? that far more than his astounding Mahometan hosts have lived and died in a faith which, practically, takes a little yellow gold for its deity, and avarice for its sole worship? How many millions thought the earth flat, and the sun eternally careering round it? How many, that the globe of earth coursed round the sun? One of these is "quackery." How many have lived and died thinking slavery right, and consonant with divine laws as with human? There is no outrage of nature, no horrible crime, no foolish vision, no pretended religion, but what has found advocates among men. Are we to think that, because these things were done, they were therefore right? But even suppose that: still, contradictory tenets cannot be true together,—there must be quackery somewhere, and we are driven on the old problem at last,—Where is objective truth to be found? "A false man found a religion!" exclaims Carlyle, "why, a false man cannot build a brick house." True enough: he must know the laws and properties of his bricks and mortar, and build his house obedient thereto. So did Mahomet: he knew the men for whom he wrote Alcoran, conversed with angels, went to heaven. He wrought with his materials like a cunning craftsman, no doubt; it was never denied. Yet our bricklayer may be a godless, drunken, ignorant, wife-beating bricklayer, for all his skill, and Mahomet an impostor for all his millions of dupes. Settle for us first, then, not by trumpery metaphors, but by some argument that may satisfy students of ordinary fancy and tolerable keenness in appraising evidence, the question—What was Mahomet? or we go no step farther with you. Were his preternatural communings real and credible, or were they dyspeptic visions, of the same race as the apparitions and devilries that beset Luther in his tower; or were they *mendacia salubria*, wholesome lies, used, as Plato says lies may lawfully be, by way of medicine, to make firm the feeble tottering faith of invalid adherents? It will be time enough after that to bespatter his suspended coffin with golden stars of rhetoric,—to call him "a messenger from the Infinite Unknown—sent to kindle the world—man of truth and fidelity—pertinent, wise, sincere, altogether solid, brotherly, genuine, full of wild worth, all uncultured—deep-hearted son of the wilderness—open, social, deep soul—alone with his own soul and the reality of things—earnest as death and life," &c., &c. At present, these eulogies are simply ridiculous. Reality of things, indeed! There never was a phrase more shamelessly abused.

As for Rousseau, we will not seriously discuss his claim to walk in Mr. Carlyle's triumphal procession of heroes. Coleridge calls him "crazy Rousseau," and our author admits that "there had come at last to be a kind of madness in him." He describes the hero thus:—

"He is not what I call a strong man. A morbid, excitable, spasmodic man; at best, intense rather than strong." "Rousseau has not depth or width,—not calm force for difficulty." "He had not perfected himself into victory over mere desire: a mean hunger in many sorts was still the motive principle of him. I am afraid he was a very vain man; hungry for the praises of men." . . . . "Nothing but suspicion, self-isolation, fierce, moody ways! He could not live with anybody."

Considerable discounts from the heroism of any mortal! But he has become a star of the heroic galaxy, "because, with all his drawbacks—and they are many—he has the first and chief characteristic of a hero: he is heartily *in earnest*." (P. 299.) When people grow crazed, their being heartily in earnest in their delusions is reckoned decisive proof of lunacy, whereupon, in this country, they are conveyed to Bethlehem or Hanwell, not lectured on for heroes by men of genius. And for the logic of this classification, it has elsewhere been laid down by Mr. Carlyle, that sincerity is *not* constitutive of a hero without other marks.

"I should say sincerity, a deep, great, genuine sincerity, is the first characteristic of all men in any way heroic. . . . . *A little man may have this:* it is competent to all men that God has made; but a great man cannot be without it."—Pp. 72, 73.

What else, then, made Rousseau heroic? for sincerity seems his sole alleged merit.

The name of Burns may likewise reasonably arrest us for awhile. It is not ours to *condemn* any of Adam's children; nor even to blame what, unknown their strugglings and temptations, are, in the abstract, deep sins. There must be much in a mind so dangerously gifted to us inexplicable; and we cannot say but that wild, unhappy, fiery-hearted man had more given him to combat with than his strength was able for. Perhaps he struggled hard and christianly, in latter days and unseen occasions, with temptations of the strength of devils, and could not cast them out. Poverty, fervent passions, intense faculties, ill-chosen employment, all these things at war one with another, and the unhappy heart of one poor man their battle-field! Presumptuous it were in any, even in one who had known the same trials, to attempt to strike the balance for or against this singular being. Let him rest in peace! lie the earth light upon him, and judgment lighter! Be his own lines never forgotten:—

"To step aside is human.
One point must still be greatly dark,
The moving why they do it;
And just as lamely can ye mark
How far, perhaps, they rue it.
Who made the heart, 'tis He alone
Decidedly can try us;
He knows each chord, its various tone,
Each spring, its various bias.
Then at the balance let's be mute,
We never can adjust it:
What's done we partly may compute,
But never what's resisted."

At the same time, to keep open our eyes to recorded facts, of which we offer no interpretation, no way compromises this sacred principle; and, in the present instance, is a positive duty. Without condemning Burns as a man, we oppose his exaltation into a hero. And if it be urged that true charity would not only refrain from judging, but also from mentioning matters whereon others will judge, we reply, that immunity of censure can only be justly *claimed* where the friends of the claimant maintain his immunity of praise; and that, though charity may enjoin silence as to the errors of another, a higher charity, even love for all men and for truth, has its claims too, which in this case cannot be satisfied by silence. Admitting, then, that Burns *may* have struggled heroically against temptations, we ask for proof positive that he did so. For blasphemous and impure verses,—for acts of slavish obedience to the lowest animal appetites, where is the atonement, what the apology? Here stand we in the place of the Romish *avvocato del diavolo*, showing cause against Burns's enrolment in the heroic canon. We ask for *some* proof that he was more than a mere blind servant of bad impulses. Mr. Carlyle cannot think that overt acts of defiance to moral law are heroic, else why exclude Jonathan Wild the Great, and the energetic Richard Turpin? "Jewelled duchesses" and "waiters and ostlers of Scotch inns" shall not judge for us: too much is involved for that. Be the former "carried off their feet," and the latter "brought out of bed" with the poet's conversation—the matter is not yet settled. The same effect would have followed the exertions of a fiddler. "Once more a giant original man!" but in what respect a giant? "A wise, faithful, unconquerable man!" nay, rather, if facts are to speak, and they only, a man foolish in the best wisdom, unfaithful to any aim, and, in the struggle with life, bowed down, prostrated, ground into dust, and utterly conquered even to the very grave. More is the pity! but we cannot, like Mr. Carlyle, read facts backward, nor, like him, apply epithets at random, just as if written on cards, and pulled blindfold out of a bag. Does he forget the poet's addiction to whiskey, and his quarter-dozen illegitimate children? Does he know that Burns was only rescued from a disgraceful difficulty by the death of one of two women to whom he had been paying cotemporaneous addresses? "Burns, too," quoth our author, "could have governed, debated in national assemblies, politicised as few could."—(P. 310.) But how know we that? Might not the intoxications of power have changed the rustic rake and thirsty exciseman into a Nero or Caligula? Mr. Carlyle is not inspired, and his intuitions, without some arguments that may stand as their grounds to our less promptly judging minds, are unsatisfactory. Let him tell us, then, why Burns, mismanaging a few things, is to be made ruler over many things; and what *hero* means, if the Ayrshire bard be one.

(*To be continued.*)

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* On Heroes, Hero-worship, and the Heroic in History. Six Lectures. By Thomas Carlyle. London; Nickisson. Pp. 393.

COMMUNICATIONS.

For the Churchman.

Mr. Editor,—Many without the Church, and a few within her sacred precincts, are loud in their denunciations against what they call a "sacramental religion." They exclaim against the doctrine teaching that Christ gives himself to man through holy baptism; that the sacraments are direct, and positive channels, through which Christ imparts of Himself to the soul. Now those out of the Church,—I refer to their own standard,—that is, so many of them, as belong to any religious association; I make this distinction, for not only the real, but also the professed world,—those who make no pretensions to "do his will," are now claiming to "know of the doctrine" of Christ, and to teach his flock.

Those in the Church uniting with them, I follow to an author whom they profess to revere, and to whom they have referred, as inculcating the truth; now, following him, we shall find this doctrine, if it be a "heresy," is not also a novelty in the reformed Church. As to its "heresy," I simply place Hooker's name opposite to theirs, and ask Churchmen to consider, before they unite with puritans of old, in condemning him of any branch of Papal error.

"We take not Baptism, nor the Eucharist, for bare remembrances or memorials of things absent, neither for naked signs and testimonies of grace received before, but (as they are in deed and verity) for means effectual, whereby God, when we take the sacraments, *delivereth* into our hands that grace available unto eternal life, which grace the sacraments represent or signify. * * We receive Christ Jesus in Baptism once, *as the first beginner;* in the Eucharist, as being by continual degrees the finisher of our life. By Baptism, therefore, we receive Jesus Christ, and from him that saving grace, which is proper unto Baptism; by the other sacrament we receive him also, imparting *therein* himself, and that grace which the Eucharist properly bestoweth. So that each sacrament, having both that which is general or common, and that also which is peculiar unto itself, we may hereby gather, that the participation of Christ, which properly belongeth unto any one sacrament, is not *otherwise* to be obtained but by that sacrament whereunto it is proper."—B. 5. § 57.

"If outward baptism were in itself a cause possessed of that power, either natural or supernatural, without the present operation thereof, no such effect could possibly grow; it must then follow, that seeing effects do never prevent [anticipate] the causes out of which they spring, no man could ever receive grace before baptism; which being apparently both known and confessed in many particulars, although in the rest we make not baptism a cause of grace; yet the grace which is given them with their baptism, doth so far forth depend upon the very outward sacrament, that God will have it embraced, not only as a sign or token of what we receive, but also as an instrument or mean whereby we receive grace, because baptism is a sacrament, which God hath instituted in His Church, to the end that they which receive the same might *thereby* be incorporated into Christ; and *so* through his merits obtain, as well that saving grace of imputation which taketh away all former guiltiness, as also that infused virtue of the Holy Ghost, which giveth to the powers of the soul that first disposition towards future newness of life. For as we are not naturally men without birth, so neither are we Christian men in the eye of the Church of God, but by new birth; nor according to the *manifest ordinary course of divine dispensation* new born, but by that baptism which both declareth and maketh us Christians."* * "Had Christ only declared his will to have all men baptized, and not acquainted us with any cause why baptism is necessary, our ignorance in the reason of the thing he enjoineth, might perhaps have hindered the forwardness of our obedience thereunto; whereas now being taught that baptism is necessary to take away sin, how have we the fear of God in our hearts, if the care of delivering men's souls from sin do not move us to use all means for their baptism?"—B. 5. § 59.

"The grace which we have by the holy Eucharist doth not begin but continue life. No man therefore, receiveth this sacrament before baptism, *because* no dead thing is capable of nourishment. That which groweth, must, of necessity, first live. * * * It may be that the grace of baptism would serve to eternal life, were it not that the state of our spiritual being is so much hindered and impaired after baptism. * * * As long as the days of our warfare last, during the time that we are both subject to diminution, and capable of augmentation in grace, the words of our Lord and Saviour will remain forcible, 'Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you.' Life being therefore proposed unto all men as their end, they, which by baptism have laid the foundation, and attained the first beginning of a new life, have here their nourishment and food presented for continuance of life in them. * * * Whereas, therefore, in our infancy we are incorporated into Christ, and by baptism receive the *grace of his Spirit*, without any sense or feeling of the gift which God bestoweth; in the Eucharist we so receive the gift of God, that we know by grace what the grace is which God giveth us; the degrees of our own increase in holiness and virtue we see, and can judge of them; we understand that the strength of our life begun in Christ, is Christ, that his flesh is meat, and his blood drink, not by surmised imagination, but truly, even so truly, that through faith we perceive in the body and blood sacramentally presented, the very taste of eternal life, the grace of the sacrament is here as the food which we eat and drink. * * * The bread and cup are his body and blood, because they are causes instrumental, upon the receipt thereof the participation of his body and blood ensueth. Is there any thing more expedite, clear, and easy, than that Christ is termed our life, because through him we obtain life; so the parts of this sacrament are his body and blood, for that they are so to us, who receiving them, receive that by them which they are termed. * * * "What these elements are in themselves, it skilleth not; it is enough, that to me which take them, they are the body and blood of Christ; his promise in witness hereof sufficeth; his word he knoweth which way to accomplish; why should any cogitation possess the mind of a faithful communicant but this? O my God, Thou art true! O my soul, thou art happy! Thus therefore, we see, that howsoever otherwise men's opinions do vary, nevertheless, touching baptism and the Supper of the Lord, we may, with one consent of the whole Christian world conclude they are necessary, the one to initiate or begin, the other to consummate or make perfect our life in Christ."—B. 5. § 67.

B.

For the Churchman.

Mr. Editor,—As a conclusion to the quotations sent you from Hooker, to whom we are referred as teaching true doctrine concerning the Church, by some who would be thought to belong to a school evangelical, in the party sense of that term, I further extract from his B. 5 § 56.

"Participation is that mutual inward hold, which Christ has of us, and us of him, in such sort that each possesseth the other, by way of mutual interest, property, and mutual copulation. * * * The sons of God we neither all are, nor any one of us, otherwise than only by grace and favor. The sons of God have God's own natural Son, as a second Adam from heaven, whose race and progeny they are by a spiritual and heavenly birth. * * * We are, therefore, in God, through Christ eternally, according to that intent and purpose whereby we were chosen to be made his in this present world, before the world itself was made: we are in God, through the knowledge which is had of us, and the love which is borne toward us from everlasting. But in God we *actually* are no longer than only from the time of our actual adoption into the body of his true Church, into the fellowship of his children. For his Church he knoweth and loveth; so that they which are in the Church are thereby known to be in him. Our being in Christ by eternal foreknowledge saveth us not without our actual and real adoption into the fellowship of his saints in this present world. For in him we actually are by our actual incorporation into that society which hath him for their head; and doth make together with him one body, (he and they in that respect having one name: 1 Cor. 12: 12); for which cause by virtue of this mystical conjunction, we are of him, and in him, even as though our flesh and bones should be made continuate with him. * * * The Church is in Christ as Eve was in Adam. Yea, by grace, we are every one of us in Christ, and in his Church. God made Eve of the rib of Adam; and his Church he frameth out of the very flesh, the very wounded and bleeding side of the Son of Man. * * For which cause the words of Adam may be fitly words of Christ concerning His Church, 'Flesh of my flesh, and bone of my bones;' a true nature extract out of my own body. * * * To all things, he is life, and to men light, as the Son of God; to the Church, both life and light eternal, by being made the Son of Man for us, and by being in us a Saviour, whether we respect him as God or Man. Christ is whole with the whole Church, and whole with every part of the Church, as touching his person, which can no way divide itself, or be possessed by degrees and proportions. But the participation of Christ imputeth, besides the presence of Christ's person, and besides the mystical copulation thereof with the parts and members of his whole Church, a true actual influence of grace, whereby the life which we live according to godliness is his; and from him we receive those eternal perfections wherein our eternal happiness consisteth. Thus we participate Christ, partly by imputation, as when those things he did and suffered for us are imputed to us for righteousness; partly by habitual and real infusion, as when grace is inwardly bestowed, while we are on earth, and afterwards more fully both our souls and bodies made like unto his in glory."

Let me repeat an extract from the next section but one.

"Baptism is a sacrament which God hath instituted in his Church, to the end that they which receive the same might *thereby* be incorporated into Christ; and so through his most precious merit obtain, as well that saving grace of imputation," (spoken of above) "which taketh away all former guiltiness, as also that infused divine virtue" (also spoken of above) "of the Holy Ghost, which giveth to the powers of the soul their first disposition towards newness of life."

Perhaps, Mr. Editor, as fair a thing as could be done at the present time, by those opposing these doctrines, would be to republish Travers, Cartwright, and others of that stamp, with some slight alterations, arising from the change of circumstances since their day, and a substitution of other names for the persons they attacked, for I much fear Hooker must be condemned of a "sacramental religion," and of being a *Church*-man.

B.

To the Editor of the Churchman.

The writer has been for many years a subscriber to, and an attentive reader of, your paper, and has often borne willing testimony to the ability with which it has been conducted, and with which you have contended for the "faith once delivered to the saints." Since my union with the Church, I have been called rather exclusive, uncompromising—seeing so much to admire in the order of her public services, private devotional exercises, and general polity, all tending to the promotion of personal piety and harmony within her borders—I looked upon our communion as the fold, in which all the true friends of religion in this country *might* congregate, if they would, and be safe from the extravagance and arrogance of the Romish Church on the one hand, and unsystematized fanaticism and error on the other.

Anxious to understand her distinctive character and principles as far as practicable, in order, when necessary, to give reasons for my faith and choice, I studied the Bible and Prayer-book and such writings and commentaries as were approved and recommended by the clergy of my acquaintance—and as universally taught and held, then, by the bishop and clergy of this diocese so far as I could comprehend their teaching, I yielded a cordial assent to the doctrines of our Church. As a matter of high obligation and interest, I received the sacraments of baptism and the communion, in full confidence that whosoever receives them with "a *true penitent heart and lively faith*" is "rightly grafted into the Church," and partakes of the "body and blood of Christ in a *spiritual manner*"—that God will assuredly bless all the means of his own appointing, of growing in grace, if used in faith and obedience—that we are "justified by faith"—that any other than a "faith which works by love and purifies the heart" is a dead faith—that "without holiness no man shall see the Lord"—that if we do not "fear God and keep his commandments, and walk in the same all the days of our lives"—that if we do not "cease to do evil and learn to do well," we can have no well-grounded hope of having it said of us, that "our robes have been washed and made white in the blood of the Lamb." In the grand economy of salvation, and the provision made for fallen and degenerate man through the sufferings, death, and resurrection of our blessed Lord, although there may be degrees of happiness and misery in a future state, according to the character or capacity of the creature in this—I conclude that both the high and the low, the rich and the poor, the king and the peasant, the priest and his people,—are on a perfect equality, and each for him or herself must give an account at the final judgment, when the "secrets of all hearts shall be opened" and be judged according to the "deeds done in the body," and that it is quite as possible to receive the sacraments to our condemnation as to our spiritual advancement by whomsoever administered.

If I have made myself understood according to the ordinary meaning of words, and the common acceptation of Scripture language—whether you call it "Catholic verity," Catholic truth," or the doctrines of the "Church Catholic;" and if these are the doctrines now of the "Protestant Episcopal Church in the United States of America," (which I choose to call it,) then *I* shall, for one, disregard the many worse than idle rumors as to the tendency of the views of some of our clergy to Papacy. But I am anxious to know from you, (and many of my friends are also ill at ease so much smoke has been raised,) not because you are the "Church," but because the "Churchman" is the accredited organ of the ecclesiastical authority of the diocese. An insertion of this communication in the next Churchman with such comments or reply as seems proper to you, or as your convenience will allow, will greatly oblige your obedient servant,

A LAYMAN.

"A Layman" hardly needs an answer; we are sorry that his communication has been so long overlooked.

For the Churchman.

Mr. Editor,—In your last paper is a communication headed "Maine." The information contained in it, is said to be derived from a gentleman familiar with the state of the Church in Maine. As the article is calculated to give an erroneous impression respecting the Church in this diocese, I wish to reply to it through your columns. It is stated in that communication, that the church first planted in Maine was in Waldoborough; I reply, that there never was an Episcopal Church in that town, and I believe I might add, that the service of the Episcopal Church was never performed in the place. The only circumstance that I know, which has any relation to the case, is that there is a Lutheran Society in the town composed of Germans or their descendants; that many years since, the pastor of that Society died, and not being able immediately to find a German Lutheran to supply his place, some of the leaders of the Society inquired for an Episcopal clergyman to go there; stating, that as the two Churches agreed in doctrine, they believed that their Society would be contented to have the Episcopal worship established among them. There was at that time few candidates for orders, and no clergymen of our Church could be found to go there, and soon afterwards the Society obtained a Lutheran minister, and I am not aware, that there has since been any communication between them, or any of our communion upon the subject of the Church. The sympathy excited by your correspondent for "the scattered stones of the ancient foundation" of the first church in Maine; and for "the moss-covered grave stones" is thus unhappily thrown away. The first Episcopal Church in Maine was in Falmouth which embraced the present city of Portland.

Your correspondent then says, that "a church planted at Westbrook of much more recent origin is also defunct." This statement if literally true, yet gives a false impression. If the writer had said, that an attempt to establish the Church in Westbrook failed, he would have been more correct. The facts of the case are these—there is a small manufacturing village, at a place called Saccarappa, in the town of Westbrook. The village, being of recent growth, had no place of worship, and only occasional services by the Methodists. The Rev. Mr. Ten Broeck, an Episcopal clergyman residing in Portland, was invited to preach there. The people were pleased with the services, fitted up a hall, and having the promise of aid from our diocesan Missionary Society, engaged Mr. Ten Broeck to preach there regularly every Sunday. The Society increased; but to use the expression of your correspondent, the Congregationalists "thrust themselves in," and the Methodists increased their zeal, and the Episcopal Society found, that to sustain themselves, they must have a resident minister; and invited Mr. Ten Broeck to reside among them upon a small salary—this he declined, and not being able to obtain any other minister, and at the same time, some of their principal people moving away, the project was abandoned—if any respectable clergyman would have gone there, the effort doubtless would have been successful.

Your correspondent next insinuates, that the church in Portland changed its corporate name for the purpose of defrauding its creditors—by what legerdemain this was to be effected, he does not tell us. A string of aliases would avail a fixed corporation still less than it does the culprits, every day sent to the Penitentiary. The motive was far different—the church in Portland, from various adverse circumstances, had become embarrassed and discouraged; some of the members retained a strong attachment to the Church, and believed its low state was owing to the dismal appearance and bad location of the edifice—this they were desirous of abandoning and erecting a new building in a different part of the city—negotiations were entered into for its sale, which however were not successful; and it was then determined to alter and repair the old church, where it stood—and the alterations were so extensive, that Bishop Griswold did not hesitate to reconsecrate it. During this time I was several times consulted by the vestry on the subject of their difficulties, and the best mode of relief; but I certainly never heard an intimation from any one, that whether the building was sold or retained, every debt owing by St. Paul's Church was not to be fully paid, excepting where some of the members of the Society had voluntarily offered to relinquish a part of what was due to them. The Church never flourished as St. Paul's. When altered, repaired, and reconsecrated, it was named St. Stephen's, and is now among the most flourishing churches in the country—besides its contributions to the general Missionary Society, it pledges annually $100 to the missionary treasury of this diocese.

Your correspondent proceeds, "but our informant sees no urgent call for the Church, except at Calais, and perhaps also Eastport; he taking the ground that to thrust the Church in uncalled for among a small population rigidly attached to other denominations and abundantly supplied with teachers of their own choice is not the duty of the Board of Missions, when from so many places in the destitute and increasing West, the Macedonian cry of come over and help us, is incessant and loud, and the board have not the means of responding adequately to the call." This statement does not apply to the Church in Maine, and if it did, no Churchman I trust would allow the inference drawn by the writer. The legitimate inference from his premises, I take to be, that whenever people choose their own teachers, and have enough of them, and are attached to their doctrines, however false and erroneous they may be, that no attempt should be made to establish in that place a purer Church. I had supposed, that I belonged to a Church, founded by the apostles and prophets, Jesus Christ himself being the chief corner stone; that the commission, given by those apostles had been regularly transmitted to its divinely constituted ministry, and I could not doubt, that an especial blessing would be bestowed upon this Church; which could not be claimed by those who derived their authority solely from the will of man. Far be it from me to deny, that however defective the ministry of the dissenters; that there have not been at all times among most of them, men of the most devoted and earnest piety; or to suppose that the gate of heaven is so narrow that it will only admit members of a regularly constituted Church. But when I see multitudes around me carried about by every wind of doctrine—when I see fanaticism flourishing in every form and shape, with its camp meetings, protracted meetings and revivals; when I see a Society at the close of every annual protracted meeting, boasting of its 80 or 100 converts, and that at the end of a few years, this society has not increased, and no one can tell me whether these converts are annually reconverted or what has become of them—when I see on one hand those who call themselves Orthodox, drawing tighter the bonds of a Calvinistic creed; and on the other the Universalists, denying all future punishment, yet building churches in all directions, and already numbering more than 100 Societies in the state, being a fourth of all they have in the United States, and drawing in numbers of well meaning people, only desirous of escape from the fanaticism and bigotry around them—when I see ignorant day laborers, after the toil of the week is over, calling themselves on the Sunday ordained ministers of the Gospel, and by their rant and noise attracting multitudes of hearers.—When I see all this, far from fearing to trust in the "Church uncalled for among them," I feel it to be the solemn duty of all Episcopalians to establish the Church as the only sure refuge from the multifarious errors of the day, whenever there is a fair prospect of its being able eventually to sustain itself.

The quotation I have made from your correspondent further implies, that Maine has but a small population; and that they would not be favorable to the planting of the Church. Maine at the last census had more than half a million of inhabitants, and its increase, though not so rapid as that of the new states, has been much more so than any of the old states with the exception of Georgia after they took possession of the Cherokee lands. It possesses a territory equal in size to the whole of the rest of New England; and generally superior to it in fertility, with numerous navigable rivers and some of the finest harbors in the world. I think it probable that Maine possesses more good harbors than all the rest of the United States. Its water power is unlimited and much of it close to navigable waters. It now supplies the whole seaboard of the United States with lime; and it possesses the finest quarries of slate, which will ere long be opened, and roads made to them, when Maine will supply the whole United States with this important article. Its forests and its granite quarries are familiar to every one; and it is better situated for carrying on the fisheries than any other state in the Union. It has for a long period built more vessels than any other state; and with the exception of New York and Massachusetts, no other state owns as much tonnage. It is said, that Maine has a forbidding climate, that its winters are very long and dreadfully severe. It is true, that the winters are both long and severe; but the cold being dry is less unpleasant than the chilly winters of the middle states, and the climate makes a hardy energetic population. Maine must then become a great and powerful state; and does your correspondent mean that such a state is not fit for the establishment of the Episcopal Church?

Your correspondent seems to suppose, that the people of Maine are so attached to the denominations to which they belong, that the Episcopal Church would have no chance among them. In this he is mistaken. They generally are too little attached to the religious societies with which they are connected. There is no predominant sect in the state—every village however small has its opposition meeting houses; and there are in all our towns many respectable people, dissatisfied with all they see, hanging loose upon all societies, and ready to join any, that would supply the want they feel but know not how to describe.

An unusually large proportion of our young men follow the sea—most of them are sufficiently well educated for the cabin, and go to sea with the determination not to remain always before the mast. In due time they become masters and part owners of the vessels, they go in, and before they attain to middle life, have acquired sufficient property to retire from the sea, and enter into business on shore. Many of these persons have the opportunity of seeing the Episcopal Church abroad in a much more favorable aspect, than it is seen in this country; and become pleased with it, and frequently welcome its establishment among themselves. Such persons also are generally more liberal in their support of the Church than those who gain their property more slowly by daily toil. I asked a communicant of a Congregational Church recently, what he thought of our attempting to establish an Episcopal Church in a particular place, to which he replied, "If my minister continues to do, as he has lately done, look round the meeting house, and if he sees a stranger, whom he believes to be an abolitionist, immediately make an abolition prayer, I begin to wish we had a liturgy." Such facts indicating an absense of prejudice against the Church are constantly coming to my knowledge. I might add as another proof, that within the last year, two Congregational clergymen of Maine have received orders; that we have now on our list of candidates, one gentleman bred a Congregationalist, and that two gentlemen are about to apply to become candidates, one of whom was a Congregationalist, and the other preparing for the Baptist ministry. I might mention another proof. Some years since when an Episcopal Church was about to be erected at St. Stephens on the Schoodiac River in New Brunswick, the largest part of the expense was contributed by persons living at Baring, on the opposite side of the river in Maine. This has been reciprocated, and contributions have been offered from St. Stephens for the support of an Episcopal missionary at Calais, the town next below Baring. I will also state that every attempt made within the last 30 years to establish the Church in any place in Maine has been successful with the solitary exception of Westbrook.

Why then, it may be asked, are there so few churches in Maine? Why has the growth of the Church there been so exceedingly slow? I reply, not from the indisposition of the people to receive it; for two instances have come within my knowledge where, upon a society being left without a minister, the leading men connected with it endeavored to procure an Episcopal clergyman to supply the place. From the time Maine became a distinct diocese in 1820, till the present year, it was under the Episcopal supervision of Bishop Griswold. His devoted piety and apostolic meekness gained him the esteem and respect of all with whom he had intercourse; and did much to remove what puritanic prejudice against the Church existed among us; but the sphere of his labors was too extensive for him to bestow more than an annual visit of a day or two upon Maine. He came among us only to perform a few Episcopal acts, and return. He neither could find out stations, where the Church should be planted, nor persons to occupy those that were pointed out to him. We have now a diocesan who will have more time to devote to us, and from the zeal and energy Bishop Henshaw has already shown, we cannot doubt, but that it will soon appear, that Maine is peculiarly adapted to the growth of our apostolic Church.

G.

Gardiner, October 24, 1843.

For the Churchman.

THE POOR.

"Give alms of thy goods and never turn thy face from any poor man, and then the face of the Lord will not be turned away from thee.- *Tobit*, iv. 7.

Dear Mr. Editor,—I have just read with no little surprise, an advertisement in your paper, from the pen of one of our City Missionaries; and after reflecting seriously upon the unfavorable bearing which it must of necessity have upon the interests of the poor in general, I feel constrained to ask at your hands the favor of a place in your columns. Perhaps I shall be better understood, if in premising I should observe that I hold it to be my duty to "*protest*" against the publication of such advertisements. It is a curious fact, Mr. Editor, and one that speaks volumes for the good old practice of "visiting the fatherless and widows in their affliction," that one of the objects of your advertiser's bounty, had succeeded in palming himself off for *more than a year* as a worthy recipient of sacred funds! I question not, sir, the propriety of advertising "*imposters*," and furnishing the public with the most graphic descriptions of the several cases which present themselves. But I *do* question the propriety, or even the *right* to accompany such expositions with remarks of a general character which may never be appropriated to any graver purpose than *the prejudice of the poor*. Such, for instance, as the "*tale of pitiable distress*,"—"*preying upon public benevolence, and grossly abusing it*,"—"*vagrancy and imposture being daily practised to an extent little imagined by the public*," and the earnest call upon "*Physicians, Clergymen, and benevolent ladies to beware of aiding those they do not know well*." Are not the springs of benevolence too easily dried up already? Surely it is not much of an adventure to presume that even the benevolent themselves are too prone to withhold aid from our suffering fellow creatures, not to be unfavorably influenced by such an advertisement. It is true that the caution points strongly at *written recommendations*; but then, such is the tendency of our hearts in these days of "retrenchment," to push the duty of curtailing our charities to an unwarrantable extent, that it would be a phenomenon, indeed, if the article in question should produce precisely the same limited results, which the Reverend author intended when, in the plenitude of his good intentions he penned it for the press. I know it is a difficult matter, in bestowing charity, to decide in all cases on the worthiness of the object; but, if we have no time to visit the wretched habitations of the distressed, we should still remember the solemn injunction, "Turn not thy face from *any* poor man."

Another odd feature in this remarkable advertisement remains to be noticed. It will be observed that the public are put upon their guard respecting the *family* of one of the imposters. It does not appear, however, that they have in any way abused the kindness of the benevolent. Is it *right*, then, to publish any thing which calls loudly upon the public to "sit in judgment," and condemn the individual members of a family, because of the drunken and dissolute habits of the unfortunate being who presides over it? Has the time arrived when we, poor frail mortals, may dare to "visit the sins of the fathers upon the children?" Or is this the prerogative of the Omniscient? I have much more to say, sir, but I will not trouble you farther at this time. In behalf of many friends of the poor, I am, sir,

Yours, &c., A DONOR.

A PICTURE OF A DIOCESE.

"*Modern Liberality*."—We commend the article on another page, with this heading to the careful perusal of our readers—with special reference to the various wants of the Church in our own diocese. There is scarcely a cause committed to the Church at large which is not languishing for want of support. The Episcopate Fund is inadequately and tardily paid. The contingent fund is greatly in arrears, leaving the work of the diocese for one year, mostly unpaid at the end of the next; and more especially the cause of Diocesan Missions, and education for the ministry is at present greatly suffering for the want of means. Several of the Missionaries, to whom appropriations were made a year ago, are still unpaid—and there are no funds in the Treasury to meet these engagements, or to supply, if possible, the more pressing demands of beneficiaries now connected with the Seminary or College, who are dependent for their daily expenses upon the appropriations that have been made them.—*Western Episcopalian, Gambier, Ohio.*

We learn that the Rev. Thomas Atkinson declines the Episcopate of Indiana, to which he was recently elected.—*Epis. Recorder.*

THE CHURCHMAN.

SATURDAY, NOVEMBER 4, 1843.

The following persons are authorized Travelling Agents for the Churchman, viz.:—

Mr. Henry M. Lewis, for Alabama, Tennessee, and Missouri.

Mr. Israel E. James, for the South and Southwestern States, and Florida; assisted by James K. Whipple, William H. Weld, O. H. P. Stem, and Henry Platt.

Mr. C. W. James, for the Western States, Iowa, and Wisconsin; assisted by Moses Meeker, James R. Smith, J. B. Humphreys, J. T. Dent, G. H. Comstock, and E. Y. Jennings.

IS BISHOP M'ILVAINE A "TRACTARIAN?"

What is meant by the "Tractarian System?" and who are Tractarians? are questions which we have no direct means of deciding. The system is one which has no expounders of its own, no advocates; at least we have never yet met with the man or the book that professed to explain and defend it. Whatever knowledge is to be had of it must be gained from its opponents, who have given it its name and being. Its evils are a standing theme of declamation on the part of our dissenting brethren, and as the term is used by them, Bishop M'Ilvaine confesses that he himself has not escaped the infection of the Tractarian heresy:

"I have no doubt that the accounts circulated in the prints of various denominations of Christians around us as to the spread of this heresy in England, and those so general as to its prevalence in our American Episcopal Church, are greatly exaggerated. In the estimate of many who contribute to those impressions, to be strict in adherence to the universally-acknowledged order of our Church; to be strongly attached, upon principle, to our liturgical worship; to follow faithfully the rubric; to hold Episcopacy on any higher ground than that of expediency; to hold that other and opposing forms of Church order and polity are not just as apostolic, and and consistent with the perfection of a Church, as our own, is to be a partaker of this heresy. Hence it is not surprising that nine tenths of the clergy of the Church of England are said to be of that way. But the evil is great enough, and the spread of it is sorrowful enough, and the danger is threatening enough, whatever the current exaggerations."—*Charge*, p. 30.

Now in this passage, conceived with the most ominous precision, we have the FIVE POINTS of the Tractarian System as clearly defined and stated, as ever were the *five points* of Calvinism. In the estimation of the great majority of "Anti-Tractarians," these five points are fundamental in the Tractarian System, and whoever holds them is a "Tractarian," or a "Puseyite." This is the common view of the Religious Press of our country, from whose *dictum* there is no appeal—*quem penes arbitrium est et jus et norma loquen di.* Since then the system has no expounders of its own, and we are obliged to look to its opponents for a description of its principles and of its advocates, and since a large majority of them, probably (in this country) a hundred to one, have voted Bishop M'Ilvaine himself to be a "Tractarian," a "Puseyite," or "a partaker of this heresy," whatever be its name, we really think that the bishop is bound, as a good republican, to acquiesce in the will of the majority, and accept the title with the best grace possible. For our own part we have no voice in the matter, and are therefore bound by no such suffrage; we are entirely passive in regard to the system; we care nothing about it, and know nothing of it, except what we learn from its opponents; and we are therefore perfectly free to disclaim the title (as we heartily do) for ourselves, and for all who think with us. But since Bishop M'Ilvaine is one of the opponents of the system, since we know nothing more of it than what we learn from them, and since moreover they have determined that Bishop M'Ilvaine himself, despite of his open opposition, is one of its secret adherents, we are quite at a loss to see how we can defend the bishop, or how the bishop can defend himself from the charge; and therefore while we disclaim such epithets in behalf of ourselves and the great majority of our Church, we are yet constrained, in deference to those who know most about the system, to admit that Bishop M'Ilvaine may be rightly termed a "Tractarian," a "Puseyite," and "a partaker of this heresy;" whatever it may be.

We have heard of a clergyman—one whose views of the ministry are as high as those of any other man—who during the last summer has preached the highest Church doctrine, insisting most strongly on the Apostolic Succession, the authority of the Church, and the necessity of the Sacraments in order to Regeneration and to real communion in the Body of CHRIST, taking occasion however, in almost every sermon to warn his congregation of the danger and evils of—*Tractarianism.* These cautions against *Tractarianism* gave additional eclat to Mr. R.'s sermons, and the consequence was, that his labors were very successful; many of his congregation readily adopting the highest views of the Church and the Sacraments, under the comfortable persuasion that they were very decidedly "Anti-Tractarian." True, Mr. R. was occasionally assailed by an inquisitive parishioner with the question, "Pray, sir, what is this Tractarianism of which you are so much in dread?" To which the answer, preceded by a significant shrug of the shoulders, invariably was, "What is it, sir? What *is* Tractarianism? Why, sir, Tractarianism is, is—really, sir, it is hard to say precisely what it is; but rely upon it, sir, it's a very bad thing whatever it is, and we ought by all means to avoid it." Now when we find Bishop M'Ilvaine insisting, as he does in the above extract, 1. on Church order, 2. on liturgical worship; 3. an adherence to rubrics; 4. the Jus divinum of Episcopacy; and 5. telling the Presbyterians and other sects that they have no churches after the apostolic pattern, and in the same breath declaiming against the "poison" and "heresy" of this horrid "Tractarianism," we are half inclined to think that he is acting on the same shrewd principle, and uniting with Presbyterians, &c., in their outcry against the "Tractarian System," in order the more easily and thoroughly to inoculate them with its deadly virus. This, for some time past, has been most palpably the policy of the Episcopal Recorder, and the Christian Witness, whose arguments for Episcopacy and Liturgical worship become daily more earnest and cogent in proportion as their declamation against "Tractarianism" becomes more pungent and smoky.

HAGIOLOGY.—The Rev. J. H. Newman, of Oxford, has issued the prospectus of a new work, to be entitled "The Lives of the English Saints." Appended to the prospectus is a list of several hundred of the saints who lived before the Reformation, from whom the subjects of the proposed work are to be selected. The work is to published in monthly issues of not more than 128 pages each, and the separate writers to be distinguished by letters subjoined to each life.

We are thankful that such a work is projected. We believe, of course, that the Church of England is not to be blamed for the breach that now exists between her and the Catholic Churches of Europe; the great sin of which schism, both in its origin and continuance, we lay at the door of the Court of Rome. But we do blame, not indeed, the Church of England, but her members, for not having more earnestly and more practically asserted the identity and catholicity of their Church, by cultivating communion with the Saints, (those especially of their own branch of the Church,) in the ages that are past. If it be our privilege, as we are apt to imagine, to be free from the errors, it is much more certainly our privilege to revere their virtues, and to dwell on their memories. It is the fault of Romanists, if the Reformation separates us from them; but it is our own fault if the Reformation separates us from our fathers. The value of the projected work, however, will depend less on the principle than the manner of carrying it out; and what this will be cannot be certainly known except as its numbers are issued. We annex the first paragraph of the Prospectus.

"It is the compensation of the disorders and perplexities of these latter times of the Church that we have the history of the foregoing. We, indeed, of this day have been reserved to witness a disorganization of the City of God, which it never entered the minds of the early believers to imagine; but we are witnesses also of its triumphs and of its luminaries through those many ages which have brought about the misfortunes which at present overshadow it. If they were blessed who lived in primitive times, and saw the fresh traces of their Lord, and heard the echoes of Apostolic voices, blessed too are we whose special portion it is to see that same Lord revealed in His Saints. The wonders of His grace in the soul of man, its creative power, its inexhaustible resources, its manifold operation, all this we know as they knew it not. They never heard the names of St. Gregory, St. Bernard, St. Francis, and St. Louis. In fixing our thoughts then, as in an undertaking like the present, on the History of the Saints, we are but availing ourselves of that solace and recompense of our peculiar trials which has been provided for our need by our Gracious Master."

For the Churchman.

Dear Mr. Editor,—I have just received, and read with much pleasure an admirable pamphlet, entitled, "An Expostulatory Letter, addressed to the Churchwardens of Ware, on the subject of their recent memorial to the Bishop of London, by Rowland G. Alston."

You are aware that much dissatisfaction exists among the parishioners of Ware, in Hertfordshire, England, in consequence of the refusal of the Vicar to comply with their request to discontinue certain alterations in the mode of performing divine service, that had been made to correspond with the recommendations contained in the Charge of the Bishop of London. The Churchwardens brought the subject to the notice of the Diocesan, and afterwards, to His Grace, the Archbishop of Canterbury, both of whom refused to interfere in the matter.

This subject has led to considerable discussion in London, and is the cause of the publication of the letter referred to above. I find so much in it, adapted to our own times, when there are to be found so many among my fellow laymen, who look upon authority in the Church as of very little, or no importance, and who, instead of "*being quiet and minding their own business*," go about abusing with nicknames, and ungodly epithets those clergymen who, like dutiful and obedient sons of the Church, think it better to adhere to rubrics, and canons, and Episcopal admonitions, than follow every whim and caprice of their parishioners, that I have taken the trouble of making a few extracts, which I trust will not be unacceptable to your readers.

October 25, 1842. L. L.

"I do not enter into the question of Episcopacy because your connexion with the Established Church renders it impossible that you can doubt its propriety; but I must confess I feel great difficulty in conjecturing what are your ideas as to the nature and duties of the episcopal and priestly offices. For as all our duties towards men are necessarily of a relative nature, it appears clear that where it is the duty of one man to oversee, to advise, and when occasion requires it, to reprove, it must necessarily be the duty of others to receive his opinions with deference and his directions with respectful submission. To deny this, would surely be to strike at the root of all government: as it is opposed to the dictates of reason, that we should imagine ourselves equally calculated to form a judgment on any particular subject with those whose especial province it is, and who must, consequently, both from study and experience be deeply conversant with it. Now every Episcopalian must admit that in the parochial clergy, under the superintendence of their bishop, and subject to the control of the canons, resides the power of regulating and properly supporting the forms and observances of public worship: whilst by reference to legal authorities, you will find that the duty of a church-warden (as regards the service) extends only to reporting to the ordinary any indecorum or any deviation from the rubric."—Pp. 4–5.

"Let us now see what are the enormities which have so terrified you from your propriety, and, I conclude, have disturbed your slumbers with visions of penances, relics and holy water; and of the peaceful waters of the Lea, illuminated by the flaming piles of martyred Protestants. Really, when we come to look into the matter, there does seem to be a great deal of good honest terror thrown away in these days, about the frightful strides which we are daily making towards Popery; in the efforts of the Church to revive its canonical observances and to develope its resources. And I should have thought my good friends at Ware possessed nerves of a description too sturdy to be scared even by this portentous offspring of imagination. It is a very sad business, certainly, that when we have gone on doing wrong so comfortably for a great many years, we should not be allowed to continue in the same course; this is simply and precisely the complaint you make, put into plain English. I also think it lamentable that the discipline of the Church should ever have been so far relaxed as to render a revival of its offices necessary; but I cannot think with you, that when the directions of the rubric are placed clearly before our eyes, exactly where we might always have found them, had we thought proper to look for them, we have a right to say we never did see them, and we will not now; or, at all events, we will not submit to them."—Pp. 7–8.

"But since the general, though not universal desuetude of these and other observances of the Church is unquestionable, it is necessary to inquire briefly what were the causes and effects of this neglect. A very few words will lay both before us, but in them a long and melancholy tale is comprised.

"The splendid services rendered by the clergy of the Established Church to the cause of liberty and good government during the events which preceded the Revolution of 1688, procured for their Church a long period of uninterrupted temporal prosperity, disturbed only by perhaps very natural, but after a short time, certainly very groundless dread of successful aggression on the part of the Church of Rome. It is unhappily too true that the English clergy were not, any more than their congregations, proofs against the enervating effects of their position; and hence, by imperceptible degrees, many of the observances prescribed by the Church, fell, one after another, into disuse; and our beautiful service became practically curtailed of some of its most excellent parts. To take one for example: Can it be possible that any thing can be so strictly in accordance with the spirit of Christianity, as considering it a matter of course, that on every occasion when we assemble for public worship, a collection shall be made for charitable purposes; which is all the offertory is intended to effect? Nay every man imbued with the true spirit of Christian charity must consider it an inestimable privilege that he is assured of frequent opportunities for giving alms in secret to the extent of his ability. I think the most nervous ultra Protestant can find nothing papistical in such an opinion. As a consequence of the increasing neglect which I have described, it very naturally followed, that those who did not recollect the gradual disuse of certain observances, were led to imagine that there must have been some good reason for a disuse, which in fact arose from culpable carelessness alone. And thus an opinion, or rather feeling, at length obtained no inconsiderable influence, that the more we could divest our ritual and public worship of forms and ceremonies, and alas! the more our prayers to God were shortened, so much the more widely did we sever ourselves from the errors of the Church of Rome. But it is a very new and railroad system of logic, which will induce a man to argue from the fact that many ceremonies enjoined by the Church of Rome are bad, that therefore the more we curtail our ceremonies the better. Yet the Church itself, or at least, many of its members, are not altogether free from the imputation of having reasoned for a time in this manner; for it is clear that in their extreme alarm at the dangers which threatened them from the measures of James the Second, they did proceed a good deal further in an opposite direction than prudence or sound judgment would have warranted; and thus by the mingled effects of its past dangers and present prosperity, it gradually subsided into that state of quietude and relaxation of discipline from which it is now, I trust, certainly, though slowly emerging. But if the causes of this state of things were insufficient, assuredly we must not look to their effects for justification. Dissent and schism, utterly unknown in England until a late period, have under the relaxed discipline of the Church, increased and thriven to an extent hardly credible. And how could it be otherwise, when the Church shrank from exercising the ample powers and resources which she possessed? When men found themselves deprived of the constant opportunities for comfort and support, afforded by her frequent administration of the Sacraments, and by her Fasts and Festivals. It was very natural, though scarcely justifiable, that they should begin to question her authority, and doubt, whether, when they saw many of her observances disused, whether, in fact, any of them were indispensably necessary.

"But I will not pursue this subject further, for I am not reasoning with dissenters, but with my brother Churchmen; with men who I presume to be equally with myself, anxious for the prosperity of the Established Church. Will it not, then, be sufficient, if I call their attention to the system (or rather no system) of parochial worship, which generally prevailed a very few years ago; when the clergyman who performed one mutilated service in the week, was in many cases considered to have amply done his duty, although too frequently the equally important business of the week, the visiting and instructing his parishioners was altogether neglected; when a quarterly administration of the Holy Communion was considered sufficient, whilst it monthly celebration was thought, in the few instances where that practice prevailed, an instance of extraordinary, not to say unnecessary zeal. These were not the results contemplated by those Reformers, who labored to restore the Church to its primitive purity. Indeed, it is probable that the primitive Christians would have thought that they did far too little had they restricted the solemnization of the Lord's Supper even to Sundays and Festivals.

"But have the practical effects produced by the intermission of such observances been such, whether on the moral condition of society, or on the general usefulness of the Church, as to afford a justification not to be found in principle? Alas! no: never was there a period in our history, when a lower standard of morals prevailed, than in the latter portion of the eighteenth century. And even now it is scarcely possible to conceive the extent of the cold worldliness with which almost the best of us look upon the worship of God, as a thing which, though very well in its way, and right to be attended when perfectly convenient, is, nevertheless, constantly to be postponed to the advancement of our temporal prosperity, to the transaction of our business, and even to the enjoyment of our pleasures."—Pp. 16–20.

"I will venture boldly to assert that at no period since the Reformation have we ever had less reason to apprehend dangers from the aggressions of the Church of Rome, than at the present moment. And why? Because in the renovation of our own pure Church we find an all-sufficient provision for every want; formed as it is upon the perfect pattern left to us by those, to whom that blessed promise was given, 'And lo I am with you alway, even unto the end of the world.' True it is, that many persons, excellent in intentions, are tormented with the fear to which I have referred; but it requires little examination to find that their terrors are founded on misrepresentations and misunderstanding.

"It was but recently that a friend of mine who shares these fears, was pressing upon me the fearful strides, which he assured me, the principles of Popery were making in this country: 'And see,' he concluded, as the climax of his argument, 'the effects of what you call Anglo-Catholic doctrines, when two clergymen of the Church of England have renounced her communion, and joined the Church of Rome.' Now a fairer specimen of the arguments on which these unreasonable terrors are based, could not well be found. For what was my reply? It was impossible that he could regret more than I did, the fact which he referred to, but as to the reasoning which he built upon it, it was simply necessary that I should inform him, that the clergymen he mentioned, so far from ever having been supporters of high Church doctrines, had always advocated evangelical opinions. And here, if peril there be, we must seek it. I fear it is not impossible that those who by not following out the requirements of the Church, are necessarily ignorant of the advantages which she affords, and of the powers which she possesses, may on discovering, as they will readily do, that there is something wanting to them, be led to seek it rather in the old Church, with which they are utterly unacquainted, than in that, the limits of whose resources they believe, though erroneously, that they have tried, and found deficient. But I am not aware that any one person,—I am satisfied that no clergyman,—professing the true principles of the Anglo-Catholic Church, has become a convert to Popery; and I should consider such an event to the last degree improbable, not to say impossible; for having nothing to want, they could have nothing to gain by the exchange; whilst amongst their ranks we may find many of the most learned and eloquent exposers of the real errors which are to be found in Popery."—Pp. 22–23.

We take pleasure in transferring to our columns the following letter from a layman of Ohio,—one who, if we are rightly informed, enjoyed the confidence and respect of the late Bishop Hobart,—in connexion with the pertinent comments of the venerable editor of the Gospel Messenger. Our information from Ohio has been to the same effect, though we have not been authorized to make it public.

From the Gospel Messenger.

OHIO, BISHOP AND CONVENTION.

A highly estimable and intelligent Layman of the Diocese of Ohio, has favored us with the letter which will be found below, and we are very sure that not a few of our readers will once see that while a "Bishop in another man's Diocese" may be encouraging strife and getting money, he may, peradventure, be doing as little to promote happiness and unity in his own proper department, as he is for the general honor of the Church at large. We deplore all these evil doings; but the upholding of the "Episcopal regiment" as good old Hooker has it, is as material to the ultimate prosperity of the *Protestant Episcopal Church* in Ohio, as anywhere else.

To the Editor of the Gospel Messenger:

"Rev. and Dear Sir,—In your excellent paper of the 23d ult., I find your notice of the address of the bishop of our diocese, at the annual Convention, and of the action of that body upon the part of that address referring to the ordination of the Rev. Mr. Carey, couched in terms of mild, but decided disapproval. Permit me sir, to say, that your sentiments as there expressed, receive my most cordial acquiescence; and to my personal knowledge tally with the feelings of a respectable number of the clergy and laity in this part of the state, with whom at that time, and subsequently, I have conversed, and with the sentiments of some of whom I am told that the bishop was informed previous to the Convention. To disabuse your mind as to the '*strong approbation*,' as you say, of that body, I have now taken the liberty of addressing you. That there was no dissenting voice on the report of the committee is true. That said report met the unanimous approbation of the Convention is untrue; and when a resolution was offered that the report should be recorded as accepted unanimously, there were at least two voices loud in the negative; and there would have been more had not the bishop interposed, when the resolution was withdrawn. It was with deep regret that many of us listened to the strictures of our bishop on the New York ordination. They were entirely unanticipated, and we were both surprised and grieved, for we had too much confidence in the piety, zeal, and love of Church of our diocesan, to imagine that he would willingly and with his own breath, fan the now smouldering embers of discord, too intimate a knowledge of his shrewdness, to suppose that he would not foresee the possible effect of an attack on a bishop, to whose diocese he was about to apply for pecuniary aid. And we trusted that the peace and harmony of the Church would be of sufficient importance to prevent his interference with another diocese. This last consideration alone prevented that portion of the Convention who did not side with the bishop, from strongly urging their wishes and views; and it was the result of serious deliberation and counsel; after duly considering the unhappily agitated state of the Church, and weighing well the probable effects of a warm, and perhaps angry discussion of the matter, we deemed it our duty as Christians, 'to put a seal on our lips,' cherishing the hope that it would there rest, and that we might still continue to commune in Christian fellowship, without reference to minor differences of opinion. But I grieve to find a directly opposite consequence. The *ostensible* unanimity of approbation in the Convention, has placed in the hands of the ignorant, the bigoted, and the Presbyterian portion of our parishes, a puny weapon wherewith to abuse and harass the true Episcopalian. One good effect however has grown out of the discussion of the subjects now in agitation, which is, that the more intelligent, and better educated of those who came to us from other societies, or that were not previously well acquainted with the doctrines of our Church, are now induced to read, examine and judge for themselves, and are becoming convinced of the truth. That God in his infinite wisdom will make all our trials and troubles work together for the good of his Church, is the firm trust of a Layman.

Ohio, Oct. 12, 1843."

To the above we may add, that one of the most respectable clergymen of the diocese of Ohio has addressed us a letter, the language of which we need not quote, but which most firmly and devoutly sustains what our friend the Layman has given in the foregoing.

All this matter we would most gladly have suppressed, but it seems a solemn duty to show that when one bishop interferes in "another man's diocese," he should be careful not to weaken his own influence at home.

There is but one seat of Government in the United States, and there, during a great part of the year, are assembled the Representatives of the Nation. Ought not the Church to be *there* adequately represented? On this point there can be but one opinion, one feeling, among all Churchmen; and we earnestly hope that the object commended in the annexed letters, and more largely explained in a circular, may be most warmly and effectively encouraged.

CHURCH OF THE EPIPHANY, WASHINGTON, D. C.

As the whole country is deeply interested in the proper maintenance of the Church in its Capitol city, I cordially comply with the request of the Bishop of Maryland, for my consent to solicitations in my diocese in behalf of the Church of the Epiphany in Washington City, and sincerely hope that they will be liberally met.

Benj. T. Onderdonk, *Bishop of New York.*

New York, October, 25, 1843.

New York, Oct. 30, 1843.

My Dear Sir,—You are, as I understand, about to solicit contributions from the Churchmen of New York for the completion of the sum required for the building of a new Episcopal Church in the City of Washington.

Hitherto there has been no adequate provision for affording the means of public worship to the vast body of intelligent strangers (very many of them Episcopalians) who yearly visit that city, and an opportunity is lost to our Church of extending her name and influence from this central point of the nation to its remotest borders. The citizens of Washington have done what they could, but it is of course beyond the ability of a comparatively sparse population fully to meet the demands of this great moral necessity.

I am very sure that no one who is at all interested in the prosperity of his Church and of his country, can fail to appreciate the merits of your undertaking.

I commend you to the benevolence of all Churchmen.

With great respect, I am, dear sir,
Your obedient servant,
Edward Y. Higbee.

To the Agent soliciting funds in aid of the Church of the Epiphany, Washington, D. C.

☞ Donations in aid of the above object may be left, at any time, with Messrs. Swords, Stanford & Co., Broadway, who will give to them their proper direction.

PREPARATORY EDUCATION OF CANDIDATES.

The Education Committee of the Society for Promoting Religion and Learning in the State of New York, would herewith give notice that they hold as yet unfilled several rights of free tuition in various Colleges and Collegiate Schools in the State and city, also in Washington College, Conn. Application to be made for the same by letter, addressed to the subscriber, from the individual himself, enclosing certificates both from his clergyman and Academic Instructor, testifying to character, talents, attainments, and attachment to the Church.

The above appointments are without present stipend. Their value consists in free tuition, and in having the name of the incumbent entered on the books of the Society as a candidate for a Seminary scholarship on quitting College.

John McVickar,
Chairman of Ed. Com., 8 College Green

LECTURES TO CANDIDATES FOR ORDERS.

Bishop Onderdonk proposes repeating his Course of Lectures to Candidates for Orders, and Young Men expecting to become candidates, in the Church of the Annunciation.

The Course consists of 18 Lectures, and occupies three successive years, on the evening of the first Sunday of each month, from November to April inclusive.

The first Lecture of the Course will be delivered in the Church of the Annunciation to-morrow evening. Service to commence at 7 o'clock.

Confirmation.—Bishop Onderdonk's appointments for Confirmation in New York have been altered by a change of time for *the Church of the Ascension.*

"D'Aubignes's History of the Reformation, abridged by Edward Dalton, *Secretary to the Protestant Association*," is the title of a well printed volume just published by John S. Taylor & Co., 145 Nassau street.

In contrast with D'Aubigne we may understand and allow Pope's tribute to "Honest Burnet's glowing page," and therefore, if for no other reason, we beg to direct attention to a cheap but substantial edition of Burnet's History of the Reformation, lately issued by D. Appleton & Co. The former edition from the same house was in four volumes, at eight dollars; the present is in three volumes, large type and thick paper, at two dollars and a half. Burnet's History of the Reformation is a standard repository of valuable and authentic information relating to that important epoch, and the work has never before been kept for sale at so low a price.

The Rev. Palmer Dyer, one of the soundest of our clergy, has published "Testimonies for Episcopacy, from the earliest Christian writers, in five lectures." Whitehall: Printed by H. T. Blanchard. We beg to recommend this work warmly to all that desire to obtain information on the subject which it treats.

Swords & Stanford have for sale a work just printed at Baltimore, which is written in most excellent style and temper, and contains a great deal of sound practical information in regard to the Church and her doctrines. We allude to the Rev. Alexander Watson's, "The Prayer Book a Safe Guide: or the Devout Churchman's way of Faith and Practice. Lectures delivered at St. John's Church, Cheltenham, during Lent, 1843."

We are obliged to the correspondent who has sent us the excellent sermon on our last page.

The Rev. W. Walton has resigned the Rectorship of St. Paul's Church Tompkinsville, and removed to No. 2 Abingdon Square, New York city, whither all letters, &c. for him are to be directed.

For the Churchman.

ORGAN FOR TRINITY CHURCH.

We subjoin an article which has been furnished us concerning the intended large organ for Trinity Church in this city; an instrument which we doubt not will reflect credit upon all the gentlemen concerned in its erection. The dimensions of some of the *larger* pipes only being given, it is presumed that our untechnical readers will understand that these are *professional* indications of the depth and volume of the sounds which may be elicited from them; from which data a practised judgment is enabled to determine the general extent and power of the organ. From these immense tubes, the deepest or gravest and most *solemn* sounds are produced; other pipes ranging from them, in continually decreasing proportions, contributing their quota of relatively higher, more acute, and frequently if not invariably more *noisy* tones. A faint illustration may be found, upon inspection of the interior of a *piano forte*; where the grave sounds are produced by *long* and comparatively *thick* strings, and the acute or shrill tones by *short* and *slender* wires.

Thus, in a large organ, such as that under our notice, the pipes vary in size and length from those of a tiny goose-quill, (such as we were wont to use, ere the introduction of steel pens,) up to those of the smoke-flue of a large steamer.

A single pipe, three feet square and thirty feet long, must necessarily occupy two hundred and seventy cubic feet of space; which is actually *more* room than would be required for a small church organ containing various stops. Suppose such an organ to measure six by four feet on the ground, and to stand eleven feet high: its solid contents would be but two hundred and sixty-four feet. Yet we think we may venture to say that there are not a few church organs of yet smaller dimensions than that. Hence, may be inferred the unusual grandeur of effect contemplated.

Having premised thus much, we give the article:—

Some loose and inaccurate statements concerning the intended organ for Trinity Church having been published, the following particulars are given from an authentic source.

The appropriation made by the Vestry for this definite object is **$10,000.**

The contract for the *internal* part of the organ (being, in short, the organ itself, divested of its *case*,) has been awarded to Mr. Henry Erben, whose factory has been so long and so well known in this city.

The specification, or detail of the contents of the instrument, was drawn by Dr. Hodges, the Musical Director of Trinity Parish; under whose superintendence the whole of the work is to be executed.

The *case*, or architectural elevation of the front, of rich gothic design, in accordance with the splendid structure in which it is to be reared, is to be from the drawings and plans of Mr. Upjohn, the architect of the church. It will be constructed of oak; and, from its imposing effect, will constitute an important feature in the view of the interior of this truly noble edifice.

The actual number of *stops* which this organ is to contain, is *not* so considerable, as the magnitude of the instrument would lead most people to infer. It will barely exceed *thirty*, as far as *stops* of *pipes* are concerned; or, including the couplers, a little over *forty*. Many an instrument may be found which would vie with it in that respect. But the power and capabilities of an organ are no more to be inferred from the number of its stops, than the extent or grandeur of a house is to be estimated merely from the number of rooms or chambers, without reference to their size or their furniture. The range or *compass* of the instrument, is altogether unparalleled in this country. There will be as many as four diapason pipes, of sixteen feet in length; besides *two reed* pipes of the same dimensions, and a double diapason of thirty-two feet in length. The lateral dimensions of the latter will be 36 inches by 30, internal admeasurement. The swell is to be of the most improved kind; invented a few years since by Dr. Hodges. The possible variety of combinations and modifications of sound producible by the numerous mechanical stops, which will be made to operate upon the three ranks of keys, and pedals, of such an instrument, must be almost, if not altogether, incalculable: and upon the whole, we have little hesitation in affirming, that it promises to be the *grandest*, and *most effective*, if not the *largest* organ, ever erected in the United States May it tend to restore harmony to the Church.

On Sunday morning, October 14, at St. James Church, Chicago, Illinois, the Rev. W. F. Walker was instituted by Bishop Chase, rector of that parish. The sermon delivered by the bishop upon the occasion was a most excellent one. In the afternoon 22 persons were confirmed.—*Chicago Express.*

From the Banner of the Cross.

A CALL FOR AN EXPLANATION.

Mr. Editor,—It is unquestionably a good rule that underhanded attempts at injury should rarely be noticed: in that they usually themselves work in full, the cure of the evil they may have wrought. Sometimes, however, exceptions to the general rule occur. We think we see one now in the course adopted by the Protestant Churchman. If not, if we are mistaken; if the matter can be explained, we shall rejoice. The facts are simply these. That journal, purports to give on the pages of its 9th No., the charge lately delivered by the Bishop of New York. The whole arrangement of the type, and the way in which the document is introduced, convey the impression, that it is not a mere sketch, but the identical charge, taken down at the time from the bishop's lips; the slightest glance at the first column, on the first page of the paper referred to, will clearly show this. Now we should be glad to know, how it comes, that one whole head of the charge is *entirely omitted*; that, namely, which related to the effect on the Church, of the incoming of *the papal usurpation*? If the document in the Protestant Churchman purports to be the *real charge* of the bishop, how utterly unfounded are its claims to be so considered! And what a peculiar error of the compositor's it is, that a whole head is completely omitted: a head which would do, and in the Convention did much, to allay the fears, that the Protestant Churchman is endeavoring to excite!

Now will the Editors of that journal, if any there be, gain anything by alledging, that it is a mere sketch, and was so intended. Certainly if they say so, we are bound to believe them; though we would respectfully suggest that in future they guard against possibility of mistake, by adhering to what in such cases is the usual mode of typography. Still, we say, it alters the case very little. What sort of a sketch is that, how worthy of respect, which could omit so important a division of the charge, as the one on the papal usurpation! Here then in brief is the case.

The Protestant Churchman is an alarmist on the subject of Popery in the Church; particularly in connection with the Bishop of New York and many clergy in his Diocese, whom they pretty roundly charge with a tendency to it.

The bishop delivers a charge, containing a very clear and strong view of the effects of Popery on the Church; and laying open in a masterly way its frightful evils.

The Protestant Churchman, prints what every reader will suppose to be the charge itself, but what it may explain to be a mere sketch, and yet omit the head, in which all this is contained.

Who is answerable for this? The Editors, Printers, or Reporter? Or what explanation of the matter have they to give?

A Presbyter.

P. S. The same number, gives the clerical ayes, on the famous resolution, as 19. All other papers, have given them 18. Who is right?

Consecration of Bishops.—By sect. 2. of canon V., of 1832, it is provided that "in case the election of a bishop shall take place within a year before the meeting of the General Convention, all matters relative to the consecration shall be deferred until the said meeting." The next Convention will meet in Philadelphia, on the second day (being the first Wednesday) of October, 1844. The election of a bishop by the diocese of New Hampshire took place on the 4th inst., and, therefore, the consecration must be deferred for a year. The bishop elect of Indiana was chosen on the 30th of September and his consecration (should he accept) may take place as soon as the consent of a majority of the standing committees and bishops shall have been received.—*Banner of the Cross.*

Clergy of the Protestant Episcopal Church, residing in the cities of New York and Brooklyn, with their respective residences.

Onderdonk, D D, Rt. Rev Benjamin T, 106 Franklin.
Anthon, D D, Rev Henry, Second Avenue, corner of 10th street.
Balch, Rev. Lewis P. W., 50 Great Jones.
Bedell, Rev G. T., corner Tenth st. and Fifth Avenue.
Berrian, D D, Rev William, 50 Varick.
Bruce, Rev. Vandervoort, 750 Broadway.
Carder, Rev. J. D., Fort Hamilton, New York Harbor.
Carey, Rev. Arthur, 333 Greenwich street.
Dowdney, Rev. John, Williamsburgh.
Evans, Rev. Benjamin, 360 Broome.
Forbes, Rev John M., 371 Hudson.
Frazer, Rev Alexander, 120 Orchard st.
Hackley, Rev. Charles W., 73 Mercer street.
Haight, Rev Benjamin I., 3 Rutgers Place.
Harris, Rev. Nathaniel S., 281 Broadway.
Hawks, D D, Rev Francis L, Houston street.
Higbee, Rev Edward Y., 159 Chambers.
Hoyt, Rev R., 38 Forsyth street.
Huddart, Rev. R. Townsend, 422 Houston.
Jackson, Rev. C. D., 255 Greene, near Waverly Place.
Jones, Rev Lot, 192 Allen.
Lyell, D D, Rev Thomas, 77 Anthony.
McVickar, D D, Rev John, 8 College Green.
Mead, Rev. Edward N. 103 Amity street.
Millett, Rev. James, Fifteenth st near Third Avenue
Milnor, D D, Rev James, 82 Beekman.
Morris, Rev William, 76 Varick.
Nichols, Rev. Edwin A., 238 Twentieth street.
Ogilby, Rev. John D., Theological Seminary, Chelsea Square, Twentieth street.
Pardee, Rev. Isaac, 29 St. Mark's Place.
Parker, Rev. Benjamin C. C., 97 Watts street.
Peck, Rev Isaac, 139 Grand st.
Pound, Rev. Jesse, 50 Fourth street.
Price, Rev Joseph Henry, 22 Bleecker st.
Pyne, Rev. Smith, Eleventh street, near Fifth Avenue.
Richmond, Rev William, Bloomingdale.
Riley, Rev. Reuben, 371 Hudson street.
Seabury, D D, Rev Samuel, 365 Hudson.
Selkirk, Rev. Edward, at Mrs. Seely's, 23d street and 9th avenue.
Shimeall, Rev Richard C., 185 Fourth-street.
Smith, D. D. Rev Hugh, 206 Twentieth, next to St Peter's Church.
Spencer, Rev. Jesse A., 50 Franklin street.
Taylor, D, D., Rev Thomas H, 1 Rector.
Turner, D D, Rev Samuel H, Theological Seminary, Chelsea Square, Twentieth.
Vaughan, D. D., Rev. John A., 55 Morton.
Verren, Rev Antoine, 99 Franklin.
Wainwright, D D., Rev Jonathan M., 10 Hubert.
Walton, Rev. W., 2 Abingdon Square.
Wayland, Rev. John, No. 10 Fourteenth street.
Williamson, Rev. Charles H., 35 Murray street.
Williams, Rev. Charles H., 72 Murray street.
Wilson, D D, Rev Bird, Theological Seminary, Chelsea Square, Twentieth.

Brooklyn.

Blake, D D., Rev John L., Court near Butler.
Carter, Rev. Lawson, Smith st., corner of Livingston.
Cutler, D D., Rev Benjamin C., 1 Sands street.
Diller, Rev. J. W., Washington Avenue, opposite the Collegiate Institute.
Goddard, Rev. Kingston, Jeroleman street, opposite Sidney Place.
Henry, D. D., Rev. Caleb S., Johnson street.
Hunter, Rev Joseph, Classon Avenue.
Johnson, Rev Evan M, corner of Pearl and Johnson
Lewis, Rev. William H., No. 9 Tillary street.
Messenger, Rev John F., Butler, 3 doors from Smith.
Stone, D. D., Rev. John S., next door to Christ Ch.

Williamsburgh,

Clapp, Rev. Caleb, No. 3 South Third street.
Haskins, Rev. Samuel M., No. 4 South Third street

Jersey City, N. J.

Barry, D. D, Rev. Edmund D., Essex-street.

MARRIED,

On Thursday morning, the 26th ult., in St. Peter's Church, Chelsea, by the Rev. Frederick T. Tiffany, of Cooperstown, Otsego county, Philip Frederick Pistor, to Mary Matilda Falconer, daughter of D. A. Cushman, Esq.

In Patterson, Putnam county, N. Y., on Thursday, October 19th, by the Rev. A. P. Smith, Mr. Joel Couch, to Miss Eliza Ann Cowl, daughter of Mr. Henry Cowl, both of Patterson.

At Harrison, N. J., on the 18th ult., by the Rev. Samuel L. Southard, the Rev. Rufus M. White, late of Buffalo, now of Milledgeville, Georgia, to Elizabeth M., daughter of Judge Stryker, of the former place.

CALENDAR.

NOVEMBER.

5. Twenty-first Sunday after Trinity.
12. Twenty-second Sunday after Trinity.
19. Twenty-third Sunday after Trinity.
26. Twenty-fourth Sunday after Trinity.
[On this day the Collect, Epistle, and Gospel for the 25th Sunday are to be used.]
30. St. Andrew the Apostle.

DECEMBER.

3. Advent Sunday.
10. Second Sunday in Advent.
17. Third Sunday in Advent.
20. Ember Day.
21. St. Thomas the Apostle.
22. } Ember Days.
23. }
24. Fourth Sunday in Advent.
25. Christmas Day.
26. St. Stephen the Martyr.
27. St. John the Evangelist.
28. The Holy Innocents.
31. Sunday after Christmas.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

City of New York. Twelfth Sunday after Trinity October 29th, confirmed 4 in the Seamen's Mission Chapel.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN THE CITIES OF NEW YORK AND BROOKLYN.

Advent Sunday, December 3, St. Thomas' Church, *Brooklyn.*

Second Sunday after the Epiphany, January 14, Calvary Church.

Fourth Sunday after the Epiphany, January 28, Church of the Annunciation.

Sexagesima Sunday, February 11, Mission Church of St. Matthew.

First Sunday in Lent, February 25, St. Ann's Church, *Brooklyn.*

Seond Sunday in Lent, March 3, Church of the Ascension, *New York.*

Third Sunday in Lent, March 10, Church of the Redemption.

Fourth Sunday in Lent, March 17, St. Jude's Church.

Fifth Sunday in Lent, March 24, St. Paul's Chapel.

Sunday next before Easter, March 31, St. John's Chapel, A. M.; St. Bartholomew's Church, P. M.

First Sunday after Easter, April 14, St. Mark's Church.

Third Sunday after Easter, April 28, St. John's Church, *Brooklyn.*

NOTICES.

Fair.—The ladies of *the Mission Church of the Epiphany* propose to hold a Fair for the benefit of said Church, on Wednesday, Thursday, and Friday, the 27th, 28th, and 29th of December.

The aid of their friends is respectfully solicited, in preparing Useful Articles, or Fancy and Ornamental Work. Donations of any kind will be thankfully received. They may be left with Mrs. Lot Jones, 192 Allen street; Mrs. Mead, 133 Suffolk street; Mrs. Hyatt, or Mrs. Hows, 202 East Broadway; Mrs. W. T. Pinkney, 220 Henry street; or Mrs. E. Crawford, 42 Attorney street.

New York, November 4, 1843.

Seamen's Chapel.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the building corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M. Nov. 4, 1843.

St. Simon's Chapel.—*German Protestant Episcopal Congregation.*—Divine service in the German language will be held in the Chapel in Houston street, between Ridge and Pitt streets, on Sunday morning, at half past 10 o'clock; and in the evening, at 7 o'clock.

Friends of the Church who understand the German language are most respectfully invited to attend, and solicit the attendance of their German friends.

Sunday school at 9 o'clock, A. M., and half past 1 o'clock, P. M. November 4, 1843.

Church of the Redemption,—*Sixth street near Second Avenue.*—This Church is opened for Divine Service on Sunday evenings, at 7½ o'clock.

New York, November 4, 1843.

Second French Congregation.—Divine worship in French, every Lord's Day, at 10½ A. M., and 7 P. M., in the Chapel situated at the corner of Nassau street and Park Row. Sunday school at 9 A. M., and singing school for children at 3 P. M.

Our American friends are respectfully requested to make this known to their French acquaintances.

C. H. Williamson,
Nov. 4, 1843. 35 Murray street.

ACKNOWLEDGEMENTS.

Domestic Missions.—The Treasurer of the Committee for Domestic Missions, since his report of the 25th ult., has received the following contributions:

From Nashotah Mission, from the Rev Messrs Breck, Hobart, and Walsh, $10 38; Christ ch, Columbus, Ky, $2 81; Rev Mr Higginson, of Ky, $6; through L P Maury, Esq, R A in Louisville, from St Matthew's ch, Jefferson co, $15; St Paul's ch, Jeffersonville, Ind, $5; from St Paul's ch, Norwalk, Conn, Rev W C Mead, D D, rector, offerings for September, for Bishop Kemper's diocese, $28 23; from Mrs E S, $5; part collection in Trinity ch, Newark, N J, $21; offerings of St James's ch, Derby, Conn, $17 31; St Paul's ch, St Louis, Mo, Quinquagesima collection, $41 06; Christ ch, St Louis, do, $76 85; Mrs Reddick of Christ ch, St Louis, $5; Mrs Robeet, of the same, $5; legacy of Miss Sally Northrop, of Rome, Western New York, received from her executors, Messrs Porter and Allen, $600. Total, $828 64.

Note.—The sum acknowledged as received September 28th, from the S S of St James's ch, Derby, should be $3 93.

Thomas N. Stanford, Treasurer,
All Saints' Day. 139 Broadway, New York.

Nashotah Mission.—The undersigned gratefully acknowledges, in behalf of the Mission, the following gifts:

From ladies at Rokeley, on the Brandywine, Del, 29 yards of Canton flannel, 33 yards of cotton cloth, 10 yards of Sattinet, and 32 other articles.

From W H Aspinwall, Esq, N Y, 5 gallons of the best Maderia wine for the holy communion, 4 large altar cloths, and 4 napkins.

From the ladies of St Paul's ch, Buffalo, by the hands of the Rev Dr Shelton, $50, to aid in building a chapel at one of the stations connected with the Mission.

From a lad of New Haven, $5. Also $12, by the hands of Wm Musgrave, Esq, Phil.

In the acknowledgment published in the Churchman of September 9th, the following articles were omitted by mistake: a plated and gilt chalice and paten, of handsome workmanship, from a lady, through the Rev Mr Odenheimer, Phil. J. H. Hobart.

Nashotah, W. T., 14th October, 1843.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums, viz:—

Erroneously credited in last Churchman to the P E Tract Society, subscriptions and donations, $11 50. Anonymous, a third payment, through the hands of the Rev Lot Jones, $20—$31 50. From H Le Roy Edgar, Esq, $5, and Mrs Donnelly, annual, $2—$7. Total amount, $38 50.

Donations and subscriptions thankfully received by
Thomas Browning, Treasurer,
Thomas C. Butler, Agent,
At the Depository, 20 John street.

New York, Nov 2, 1843.

Protestant Episcopal Tract Society.—The treasurer thankfully acknowledges the receipt of the following sums:—

Erroneously credited to N Y Bible and Prayer Book Society in the last Churchman, $183 50. From H Le Roy Edgar, Esq, $5, and Mrs Donnelly, $1, annually—$6. Total amount, $189 50.

Donations and subscriptions thankfully received by
Thomas Browning, Treasurer,
Thomas C. Butler, Agent,
At the Depository, 20 John street.

New York, Nov. 2, 1843.

CHARLES LEVER. Just published, "Charles Lever, or the Man of the Nineteenth Century," by the Rev. W. Gresley, A. M., author of Bernard Leslie, the Forest of Arden, &c., &c.

JAMES A. SPARKS,
Nov. 4. Churchman's Bookstore, 109 Nassau-st.

NEW ENGLISH THEOLOGICAL WORKS,

just received for sale by the Importers, D. APPLETON & CO., 200 Broadway.

The Book of the Church, by Richard Field, D. D., a new edition, edited by Rev. I. S. Brewer, M. A, vol. 1. $4. (To be published in 3 vols.)

The Choral Service of the United Church of England and Ireland, by the Rev. John Jebb, A. M, 8vo. $4 75.

Durandus on the Symbolism of Churches and Church Ornaments, translated by Neale and Webb, post 8vo. $3.

The Church and her Ministration, in a series of Discourses, by the Rt. Rev. Bishop Mant, 8vo. $3 75.

Sermons for Parochial and Domestic Use, by the Rt. Rev. Bishop Mant, 2 vols. 8vo. $6.

Primitive Christianity Exemplified and Illustrated by the Acts of Primitive Christians, by the Rt. Rev. Bishop Mant, 8vo. $3 75.

A History of the Church from A. D. 322 to A. D. 427, by Theodoretus, Bishop of Cyrus, a new translation, 8vo. $2 50.

The Apostacy Predicted by St. Paul, by the Rev. Mortimer O Sullivan, D. D., 8vo. $4 25.

Bishop Nicholson's Exposition of the Church of England, new edition, 8vo. $1 75.

The Psalter or Psalms of David in Metre; with appropriate tunes set in four parts. Folio size, $8. Large 8vo, $5; or in 4 vols, 12mo, $8.

Bishop Bull on Justification, translated, 2 vols, 8vo. $5.

Bishop Beveridge's Theological Works, new edition, vols. 1 and 2.

Illustrations of the Liturgy and Ritual—being Sermons and Discourses of Eminent Divines; edited by Rev. J. Brogdens, 3 vols, 8vo. $8.

Sights and Thoughts among Foreign Churches and Peoples, by the Rev. F. W. Faber, M. A, 8vo. $4 50.

(*List to be continued.*)

D. A. & CO. are continually receiving all the most important Episcopal Publications of Oxford and London. November 4.

ST. BARTHOLOMEW'S CHURCH. For sale, Pew No. 2 in the north aisle, fronting the chancel. It will be sold low; or exchanged for a pew in the Church of the Annunciation, or St. John's, or Grace. Apply, or address, No. 70 Merchant's Exchange.

November 4—3t$

ORGANIST.—A situation is wanted as Organist by a person who has had several year's experience in that capacity, and can give unexceptionable references. Salary not so much an object as a good instrument for practice. Please address "Organist," at this office. November 4—2t$

ORGANS.

HENRY ERBEN, No. 172 Centre street, offers for sale the following Organs:

One Gothic cased Organ—8 stops with a swell and pedal bass, dimensions 15 feet high, 7 feet 9 inches wide, 6 feet 10 inches deep.

One Swell Organ of 6 stops, 9 feet 5 inches high, 6 feet wide, and 3 feet 6 inches deep, with a Grecian case.

One Swell Organ, of 6 stops, 10 feet 6 inches high, 6 feet 6 inches wide, and 3 feet 9 inches deep, with a Grecian case.

A second hand Church Organ, 9 feet high, 5 feet 6 inches wide, and 3 feet deep. This Organ will be sold cheap.

A small Parlor Organ.

A second hand Parlor Organ.

The above organs vary in price from $225 to $900.

October 1—tf

ORGAN BUILDING.

THE subscriber is prepared to put up Organs of any size, with the new improvements of Europe, recently brought out by the three and a half years' researches of a scientific committee, and by which means an instrument can be put on a better balance and an increased pleasant power given to it. The same agreeable intensity of power and nice gradations of characters of tone even in the soft stops, cannot be effected by any other means.

The new and peculiar reed stops on an *entire new principle*, the Basset Horn, Aeolina, Clariana, &c., pronounced by competent judges to be the best stops ever put in an Organ, the subscriber is also now prepared to introduce, having prepared the machine and the necessary practice therefor for the last two years. These stops have a more beautiful and a *different* character of tone from any ever heard in an Organ before. The Basset Horn can be heard in the Organ in Zion's Church, Baltimore, where it has been put within a few weeks past; a part of one has also been put in Canandaigua, N. Y. In a few weeks from this, one or more of them can be heard in Philadelphia.

The Organ alluded to in Baltimore, and several smaller ones, is referred to as proof of part of these improvements whereby the Organ is made a far more perfect instrument, and acquires many new and useful features.

H. KNAUFF,
No. 167 Vine street, Philadelphia.

October 28—4t$

ORGAN BUILDING.

THOMAS HALL, (formerly of Philadelphia, and more recently of the firm of Hall & Erben,) *Church and Parlor Organ Builder*, informs his friends and the public, that he is prepared to execute orders for ORGANS of every description, at his manufactory, No. 86 Wooster street, near Spring, at short notice, and at reduced prices.

From the long experience the subscriber has had in the business of Organ building, he flatters himself he can furnish those instruments of a quality at least equal to the productions of any other builders in the United States. Orders for Tuning and Repairing punctually attended to.

THOMAS HALL,
No. 80 and 86 Wooster street, near Spring.

October 14—6t$

ASTRONOMY.

MR. EWING begs leave to intimate that he gives Lessons, (not *Lectures*,) on Astronomy, in schools, in families, and to private pupils, whereby any person between the ages of ten and fifty years may, in a single course, acquire such a knowledge of the Constellations, Stars, and Planets, as can never be lost; the Heavens being always above and around for nightly observation. In these lecturing times it is absolutely necessary to remark, that lecturing is as different from teaching as information is from knowledge. The attention of pupils must be frequently directed to the heavenly objects themselves, in order to guard against the *limited and distorted* notions which Planetariums, Celestial Globes, and Planispheres, have a tendency to convey. Lessons are also given on Elocution or Public Speaking, and on English Composition or Epistolary Correspondence.

53 Sixth Avenue, New York.

October 28—2t$

A TEACHER WANTED.

A COMPETENT Teacher, without family, is wanted in a private family in a healthy part of Virginia. He must be well qualified to teach the English branches, Latin, Greek, &c.; of unexceptionable character, and a Churchman. A German possessing the required qualifications would be preferred.

Inquire of, or address, post paid, the Publisher of the Churchman, at this office. October 28—tf

PEW IN ST. BARTHOLOMEW'S CHURCH.

FOR SALE, Pew 97, Middle Aisle, being the eighth from the Chancel, and one of the most eligibly situated in the Church. Terms moderate. Apply to GEO. C. REED, 2d house in Twentieth street, east of Broadway. October 21—3t$

A LADY who has had many years' experience in teaching, is desirous to form a class, or classes, for the systematic perusal of History, Biography, &c.; or, she will give private lessons to ladies wishing to continue or revise their scholastic studies.

Terms and other particulars will be made known, and ample testimonials of character and ability afforded, on application to her at her lodgings, 136 Greenwich street.

October 21—3t$

BEAVEN'S HELP TO CATECHISING.

JUST published by The General Protestant Episcopal Sunday School Union, from the second London edition, revised and amended by the author and its Executive Committee—116 pages, 18mo, stiff pasteboard covers, muslin backs. Price, $10 per hundred—with the usual discount to Sunday schools.

Also, a finer edition of the same, with an Introduction of 24 pages. Fine muslin, 28 cents each. Discount as above.

Orders may be addressed to
DANIEL DANA, jr.
Sept. 30—tf. Agent, &c. 20 John-street

IN PRESS.

D. APPLETON & CO. will shortly publish: A Catechism on the Book of Common Prayer, adapted to the use of Schools, Families, &c. By the Rev. Alexander Watson, M. A.

It is intended to issue this work uniform with "Beaven's Help to Catechising"—to which it will form an appropriate companion. October 28—2t

CHILDREN'S BOOKS.

A VALUABLE collection of books for Children, published by James Burns, London. Just received and for sale.

J. A. SPARKS,
Churchman's Bookstore, 109 Nassau st.
October. 21.

TRINITY SCHOOL,

No. 76 Varick Street.

REV. WILLIAM MORRIS, Rector.

THIS Institution consists of a Classical and an English Department.

In the former, pupils shall go through a thorough course of Classical and English Education.

In the latter, strict attention will be paid to the preparation of young gentlemen for commercial pursuits.

In both departments religious instruction shall be given, both of a general nature, and specially in the doctrines and discipline of the Protestant Episcopal Church.

The Academic Term consists of twelve weeks. Tuition fees payable in advance. No deduction for absence.

History, Elocution, Composition, Astronomy, Philosophy, Chemistry, Mathematics, Orthography, Writing, Arithmetic, Geography, and Grammar,	$10 00
Latin and Greek, including the English course,	12 50
French, Spanish, &c., each,	5 00
Stationary,	0 50
Fuel for the season,	1 00

The 1st Term will commence Sept. 1, and end Nov. 23.
2d do. " Nov. 24, " Feb. 15.
3d do. " Feb. 16, " May 9.
4th do. " May 10, " July 31.

TRUSTEES.

Right Rev. Benjamin T. Onderdonk, D. D., President; Rev. Thomas Lyell, D. D.; Rev. William Berrian, D. D.; Rev. John McVickar, D. D.; Rev. Samuel Seabury, D. D.; Rev. Joseph H. Price; Rev. Lot Jones; Rev. J. M. Wainwright, D. D.; Rev. T. H. Taylor, D. D.; Rev. B. I. Haight; Rev. E. Y. Higbee, D. D.; Thomas L. Ogden; Benjamin M. Brown; Murray Hoffman; Wm. H. Harison; Abel T. Anderson; John Stearns, M. D.; W. H. Hobart, M. D.; C. N. S. Rowland; Anthony J. Bleecker; John W. Mitchell. October 21.

ST. THOMAS' HALL, FLUSHING.

THE REV. WM. M. CARMICHAEL, D. D., Rector of St. George's Church, Hempstead, and GERARDUS BEEKMAN DOCHARTY, A. M., Principal of the Hempstead Seminary, having purchased the Institution known as ST. THOMAS' HALL, late the property of Reverend Francis L. Hawks, D. D., would respectfully inform their friends and the public generally, that they will reopen the same for the reception of students, on MONDAY, the 6th of November next, and that they will spare neither pains nor expense to render it in every way worthy of patronage.

Its elegant situation, the pleasantness and salubrity of the village in which it is located; its ready access at all times to the city of New York, are so well known that they need no comment.

For particulars in regard to terms, &c.—reference may be had to either of the Rectors at the Hall, or to the printed circulars, or by applying to any of the following gentlemen:

Rt. Rev. Benj. T. Onderdonk, D. D., New York.
Rev. Dr. Taylor, Rector of Grace Church.
Rev. Dr. Ogilby, Prof. in the Theological Seminary.
Rev. Dr. Seabury, Editor of the Churchman.
Rev. Dr. Moore, Richmond, Staten Island.
Hon. David S. Jones, New York.
Messrs. S. D. Skillin, D. Clarkson, Dr. Lucius Comstock, O. T. & J. Hewlett, Swords & Stanford, New York.
Messrs. Jarvis Brush, A. Van Nostrand, Brooklyn.
Rt. Rev. Henry U. Onderdonk, D. D., Philadelphia.
Rev. Dr. Ducachet, "
Rev. Dr. Coleman, "
Rev. Frederic Ogilby, "
Rt. Rev. William R. Whittingham, D. D., Baltimore. October 28.

COTTAGE GROVE FEMALE SCHOOL,

Poughkeepsie, Dutchess County, N. Y.

MR. AND MRS. J. S. VAN VECHTEN.

THE undersigned having made themselves acquainted with the merits of this School, and having witnessed the results of the system of instruction which is there pursued, are enabled to speak of it as eminently entitled to the public favor. The discipline of the School, the arrangement for regular and wholesome exercise, and the general principles upon which it is conducted, are all calculated to secure an Education in its largest sense—an education which embraces a thorough cultivation of our whole nature, physical, intellectual, and moral. In addition to which, we are happy to say, that the location of the School is singularly pleasant, occupying, as it does, one of the most attractive spots in the village, and affording ample grounds for exercise and recreation in the open air.

Nathaniel P. Tallmadge.
Philip E. Milledoler,
Rector of St. Paul's Church.
Homer Wheaton,
Assistant Minister of Christ Church.

The year is divided into two terms of 22 weeks each. The Winter Term commences on Wednesday, the 25th of October. The annual charge per scholar is $175, payable quarterly in advance. This sum includes all charges for Board, Room, Bed and Bedding, Fuel, Light, and English Tuition.

EXTRA CHARGES.

Washing per term,	$7 50.
Music, with use of Piano, per term,	26 00.
Languages,	12 00.
Drawing and Painting,	10 00.

N. B. Scholars may enter the Institution at any time; but must continue to the end of the term in which they enter. No deduction made for absence, except in cases of protracted illness.

☞ The New York Observer, and Gospel Messenger, Utica, will copy four times, and send bills to this office for collection. October 21—4t

CONNECTICUT EPISCOPAL ACADEMY,

CHESHIRE.

THIS Institution has been established nearly half a century. It is situated in a delightful and retired village, thirteen miles from New Haven, and twenty-five miles from Hartford. It is the only Institution of the kind in the Diocese, that can be said, strictly speaking, to belong to the Church. The Board of Trustees are appointed by the Convention, and they meet annually in the Academy to hear the Report of the Principal, and attend to the various other matters which properly come under their cognizance.

Terms:—Where the pupils board in the family with the Principal or Assistant, or are under their immediate care, $75 a Session, or $150 a year, including every thing but Books and Stationery. Board in vacation an extra charge. Young men who prefer it, may obtain board in respectable families, at $2 per week, exclusive of fuel, lights, and washing. Their *Tuition* for Classics and Higher Branches of English, would be $10 per term of 22 weeks. Common English Branches, $8.

Bills payable one half in advance, and the balance four weeks before the Session closes.

The Winter Session will commence Wednesday, the 1st of November next, and continue 22 weeks.

E. E. BEARDSLEY, Principal.

Cheshire, Oct. 14, 1843. 4t

PRIVATE INSTRUCTION.

THE REV. JAMES G. LYONS, LL. D., of Trinity College, Dublin, who for some years has had charge of the sons of the Bishop of New Jersey, and whose class has hitherto been limited to six, has made an arrangement which allows him to receive four additional pupils from the first of November. The most efficient training is given in the several branches of a classical and English education. The boys are instructed at Riverside, the residence of the Bishop, and suitable accommodation in private families can be secured for those from a distance. Doctor Lyons has permission to refer to the Bishop of New Jersey, and to General Williamson of Baltimore, whose children are now under his care; to the Rev. William H. Odenheimer, and the Rev. Frederick Ogilby, Philadelphia; to the Rev. Doctor Ogilby, Professor in the General Theological Seminary, New York; and to the Rev. L. Carter, Brooklyn, N. Y.

Address, Rev. Doctor Lyons, Burlington, N. J.

October 28.

NEW SEMINARY.

MRS. HOYT'S LESSON ROOMS, No. 38 Forsyth, near Walker street. Instruction in all the branches that are taught in the best institutions. Rev. R. Hoyt will assist the classes in their studies by familiar lectures and illustrations.

Hours from 10 A. M., to 4 P. M.

Evening Classes from 7 o'clock to 9.

October 21—6t

MISS ADRAIN'S FEMALE SEMINARY,

AT JAMAICA, L. I.

THE Winter Session of this Institution will commence on Monday, November 6th. Circulars may be obtained of E. Monroe, Esq., 181 Broadway, New York. October 21—4t$

TO CHURCHES, AND COUNTRY CONGREGATIONS.

FOR SALE, a quantity of Lamps, just taken down from a church which has introduced gas, in the city of New York. There is in the lot, a sufficiency for two ordinary sized country churches. The lamps are a very superior article, bronzed and gilt, in perfect repair, with all the necessary fixtures, and ground glass shades. Part of them have three burners to each lamp; the residue are Astral, to suspend. They will be sold in one or two lots as may be desired, and at a low price. Inquire of Mr. JOHN McRAE, 109 Canal-street, New York. Oct. 28—3t

For the Churchman.

Dear Mr. Editor,—The following sermon, in my intercourse with a clerical brother, was read to me, and thinking that it was not unconnected with the controversy now abroad, both in the Church and the world, I requested permission to copy and send it to you for insertion.

J. S.

A SERMON.

"Then said Jesus unto them, Verily, verily, I say unto you, except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me."—*John* 6: 53-58.

Nothing can be of more immense importance to our spiritual and eternal safety, than to ascertain and embrace correct views concerning the way and the means by which we are to become savingly interested in the death and sacrifice of Christ. And it would seem that the agitation of the Christian world upon subjects of this nature, if they are not a plain indication of Providence calling for a more critical acquaintance of what has long been imperfectly understood, and too little valued even by professing Christians, must surely lead to those investigations which will separate essential truth from dangerous error; and while elevating the former to its own appropriate position in the Church of God, prepare it to produce its more holy and legitimate effects.

It will be perceived from the passages which we have selected from the Gospel, and the preparation which is now made for the celebration of the Holy Communion, that we allude more particularly to this sacred institution comprising, the design and object for which our Saviour hath appointed and made it of perpetual obligation in his Church, and the benefits to be secured by those who duly seek in this holy ordinance what it was intended to convey.

But before proceeding to these important points of investigation, permit me to remark, that as truth is generally discovered in a happy medium between opposite extremes, such we have always believed to be the fact in reference to the design and efficacy of this sacred institution. A little examination will convince us, that two dangerous errors have for a long time existed in the Christian world, in regard to the value which ought in justice to be fixed to it; or the exact nature and worth of those spiritual advantages which ought to be expected from the due observance of this Holy Sacrament. One of these, is the absurd and superstitious error, which is taught and enforced by the Church of Rome, when she says that the elements of bread and wine are converted by consecration into the real body and blood of Christ; and the other may be called the error of the Protestant world, which denies the real presence in, or an actual participation of the body of Christ, even when the ordinance is duly administered, and worthily received; regarding the observance of this Holy Sacrament, not as the medium through which the body and blood of Christ is spiritually and actually received by faith, as the food and sustenance of the soul, but as merely a commemorative act of worship, designed by expressive symbols, to keep up the remembrance of what our Lord hath done and suffered in the work of our redemption. God forbid that I should ever stand up as the abettor or apologist of Romish error and superstition, or that I should ever attempt to enforce a doctrine which is not plainly taught in the word of God; but I have long been impressed with the conviction, that many Protestants, in their zeal to guard against the idolatrous corruptions of the Church of Rome, have actually overlooked the golden medium of truth, giving countenance to false and dangerous opinions in the opposite extreme, and depriving the Church of Christ of that legitimate authority which, as coming from himself, gives value to her ministrations, and subtracting from the ordinances of the Gospel much of that vital efficacy—those saving and heavenly influences which he designed them to impart. If we inquire for the value which is generally attached to the ordinance of baptism, and the sacrament of the Lord's Supper, we shall find that they are regarded among dissenting Protestants, not so much as the indispensable means and conditions on which the promises of a covenant-keeping God are to be secured—not so much as divinely appointed channels, through which the very life-blood of the Redeemer is conveyed to the souls of men—not so much means of grace, as they are mere ceremonial observances, constituting duties to be performed, but exciting no exalted anticipations of those spiritual and essential benefits which they were intended to convey. The tendency of those opinions which are too often held in regard to the Sacraments which Christ hath instituted in his Church, is to lower the estimation and importance in which they ought always to be held, and to deter men from seeking or expecting through this appointed medium, the full amount of those spiritual advantages which a due appreciation and observance of them might happily secure. Nor do we hesitate in expressing the belief, that there are thousands who seriously and piously partake of the communion, without even hoping or thinking it possible to obtain from it the full measure of that sanctifying and assisting grace which the Redeemer himself designed it to impart, and which a just and more exalted estimate of this holy ordinance would lead them both to seek and to obtain.

Were we to affirm that Christ himself with the efficacy of his body and his blood, will assuredly make his entrance into every heart, and actually incorporate himself with every person who duly receives this holy sacrament, we should doubtless startle and alarm the fears of many pious Christians, by attaching a value and efficacy to this holy ordinance, which they never thought it to possess. And yet our Saviour says, "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. He that eateth my flesh and drinketh my blood, dwelleth in me and I in him." We shall not here attempt to prove that this language was uttered by our Saviour with a direct reference to the Holy Communion, as if this was the only medium for obtaining the efficacy of his body and his blood, but take it as an acknowledged fact, that if there is any method by which we can be made the actual partakers of that body which is meat indeed, and that blood which is drink indeed; it is that which Christ hath himself established in his holy Church: it is that in which the representative symbols of his body broken and his blood shed for us upon the Cross, is designed to call him to remembrance, both as an atoning sacrifice for sin, and the author and dispenser of spiritual life within the soul. For if these affecting emblems and memorials cannot be made the means of imparting to our souls the divine efficacy of what they were thus intended to represent, we are unable to learn the wisdom of God in their appointment. For why does the Redeemer call us in this manner to keep up the remembrance of his atoning sacrifice and death, if it is not that he may impart their efficacy and their value in cleansing the soul from sin, implanting and nourishing within it the elements of spiritual and eternal life. Our Saviour tells us with peculiar emphasis, that there can be no spiritual life within the soul which is not produced by an actual partaking of his body and his blood. As Christ took our mortal nature—our bones and our flesh—into union with his own for the purpose of its redemption, so must he communicate his own spiritual vitality to us— or, in other words, we must each partake of that infinite fullness, which he possessed in and of himself, or we can never have that moral and holy image which prepares us for his kingdom. It is only by our participation in Christ that our mortal nature should become immortal; and as he took it spiritually dead, so must he give it back to us spiritually restored to life, by an impartation of himself to each of the species; or else we must continue to be dead to all the holy affections and glorious anticipations of the righteous. From the fact that we all naturally partook of the same flesh and blood in which he accomplished its redemption, he hath restored us all unconditionally to an immortal life; but forasmuch as spiritual life must be a new creation in the hearts of those who are spiritually and actually dead in sin, it follows that there must be an actual communication of life made by Christ to the soul of man, or he can never live with him in the unity and fellowship of his saints. We may not be able to comprehend that mysterious process by which the Saviour makes his entrance into every willing heart, and so imparts his own flesh and blood, as to create and sustain the life of God and holiness within the soul. Nothing but faith in his divine power can fathom such a mystery as this; and yet we are told that unless we eat the flesh and drink the blood of Christ, by faith, we have no life in us, and "he that eateth my flesh and drinketh my blood, dwelleth in me and I in him." In regard to the Holy Communion, we dare not say that the elements of bread and wine are, or can be changed into the corporeal body and blood of Christ. For we cannot suppose that the natural body of Christ can be so subdivided as to occupy so many different forms and positions at the same time. We believe that these elements are no less bread and wine after the solemn act of consecration, than they were before; yet since our blessed Saviour hath promised to be present on every occasion where two or three are assembled in his name, we must believe that he is actually present with his ministers and people, in the due observance of what he hath made of most solemn and perpetual obligation upon all the members of his Church. And if he is actually present, it can be for no other purpose than to accept the faith and devotion of his people, and to impart to each worthy receiver of these consecrated emblems, the divine and life-giving efficacy of his body and his blood. As the minister of Jesus Christ, I feel bound, not only to offer you these visible and divinely instituted emblems, but to assure you, that if you look through these outward signs, by faith, to the great Master of the Feast, he will himself be with you at his holy table, and administer to your souls that Living Bread which came down from heaven, and which, "if a man eat thereof, he shall live forever;"—that you will hear him distinctly saying in the ear of faith, "Take, eat, this is my body, which was given for you; drink ye all of this, for this is my blood, which is shed for you and for many, for the remission of sins." As this is the highest and most solemn act of faith and obedience to Christ, in which the Christian worshipper can engage on earth, so we believe it be that divinely appointed medium, through which, as a condition of his favor, the Redeemer designed to communicate to all his faithful people, the richest enjoyments of his love, and the most abundant treasure of sanctifying and assisting grace; there being no more certainty in the belief that bread and wine will nourish and sustain life within the body, than there is, that Christ will impart that spiritual food from his body and his blood, which is necessary to sustain spiritual life within the soul, and that he will impart it to all those who sincerely seek, and who worthily participate in this holy sacrament.

The benefits to be derived from this sacred institution, when duly appreciated and worthily received, are such as no being but the Son of God is able to convey. The very object for which the offering of sacrifices was required before the coming of the Saviour, the very object for which their flesh was eaten, and their blood sprinkled npon the altar, was not only to point believers forward to the Lamb of God, but to insure to them the efficacy of his body and his blood. "For the life of the flesh is in the blood, and I have given it to you upon the altar, to make an atonement for your souls; for it is the blood which maketh atonement for the soul; The saints of old looked forward, as Christians now look backward, to the bleeding sacrifice of Christ; yet if they freely look to him in faith, they are as sure to partake, in the infinite value of his body and his blood, as they are that they have been offered for them upon the cross, or that the Father hath accepted in our behalf, the mediation of his only begotten Son. In the Holy Communion, which is now to be administered, we offer you the outward and visible signs of inward and spiritual grace; and we invite you to receive these outward emblems, which we believe ordained by Christ himself, as a means and a pledge to every faithful Christian, of what they are made to represent—of that body which was given for you, and of that blood which was shed for you, by the Redeemer and Saviour of the soul. We administer them in the name, and by the express command of Christ, and we urge you to receive them in true repentance and faith; because we believe them to be divinely appointed means for conveying the elements of life and salvation to your souls; that you cannot partake them with those qualifications which the ordinance requires, without being strengthened and refreshed in the inner man, by the assisting, comforting, and sanctifying operation of the Holy Ghost: that if you look to Jesus Christ, through the consecrated emblems of his body and his blood, earnestly desiring that spiritual life which the Redeemer alone can impart, he will take possession of your hearts as temples of the living God; shedding abroad in them the heavenly influences of his grace and love, and rendering them more meet and holy in their preparation for the enjoyments of his everlasting kingdom.

Truly penitent for your past offences, and believing that he is willing and able to save to the uttermost all who come unto God by him, resolve to seek in the way and means of his appointment, that spiritual and heavenly food, which shall nourish the soul unto everlasting life. For, "as the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me." Even so, come Lord Jesus! and bless and sanctify the means of thy most holy institution, that every soul who here feeds upon the precious emblems of thy body and thy blood, shall be quickened in the life of godliness, and rendered meet for the purity and blessedness of heaven!

"He is the best physician, not who *talks* best, or who *writes best*, but who performs the most cures.

From the English Churchman.

THE ROMAN AND GALLICAN LITURGIES.

THE POPE AND THE ARCHBISHOP OF PARIS.

A very curious controversy has lately been, or rather is just now, occupying the attention of the good Catholics of France, in relation to the Roman and Gallican liturgies. We have not before us the particulars of this controversy quite so fully as we should wish; nevertheless, we will endeavor to give our readers some insight into the matter of dispute. In so doing our function will be simply expository. When high dignitaries of the Church differ in their opinions and wishes touching such serious matters as liturgies, it is not for laymen to thrust forward their opinions, but rather, as *The Univers* says, "to pray God to fortify the unity of his Church, and to preserve us from the snares laid for us by its enemies on every side."

"Our clerical readers know well that at the time of the Council of Trent, the great, novel, and almost unlicensed varieties that had crept into the liturgical books then in use throughout the Catholic world, were a source of much anxiety. In the last session of the council the consideraton and reformation of this matter were specially entrusted to the care of the holy see. In conformity with this decree and suggestion, Pope St. Pius V. published a bull, whereby he abolished the use of all breviaries but the Roman breviary, except in cases where a different liturgy had been introduced with the approbation of the holy see, or could plead in its favor an uninterrupted possession of two centuries. This bull was received in France as well as elsewhere; it was approved and proclaimed by provincial synods; and though the Paris breviary was in strictness protected by the exception of two hundred years' possession, it was, nevertheless—not wholly abolished—but reformed on the basis of the Roman breviary. So matters remained till the time of the Gallican rebellion and the Jansenistical heresies.

Under the influence, and by the advice of these faithless heretics, the old and venerable liturgies of the ages of faith were reformed and emasculated. Every strong expression of love and confidence in our blessed Lady, and of respectful homage for the holy see, were hacked and mangled by these profane hands. The lessons of the saints were changed; the feasts of St. Peter were shorn of their splendor; and the whole office was clipped and shortened till it became a mere skeleton of what it had formerly been. And who were the persons by whose orders, and by whose hands these shocking and impious innovations were brought about? First of all, who were the prelates by whom these things were commanded, and who, when they were consummated, issued pastorals, congratulating themselves that they had weeded the liturgy of all 'vain,' 'useless' and 'superstitious' excrescences? A recent paper in the *Université Catholique* shall furnish us with their names and characters.

(1) Monsigneur Pavillon, bishop of Alet, one of the most zealous leaders of the Jansenists, and the author of a ritual which was condemned by Pope Clement IX. (2) François de Harlay, archbishop of Paris, who led the way with his new breviary in 1680, and whom Fenelon denounced to Louis XIV. in the following terms:—"An archbishop corrupt, scandalous, incorrigible, false, malignant, artful, the enemy of all virtue, who makes all good men groan," &c. (3) Cardinal de Bouillon, "renowned for the laxity of his morals and his colossal vanity." (4) Bossuet, bishop of Troyes, nephew of the great Gallican bishop, a famous protector of the Jansenists. (5) Cardinal Noailies, "so famous for his long rebellion against the holy see." (6) M. de Montazet, archbishop of Lyons, who seated heresy in the see of St. Irenæus. (7) And lastly, the infamous Lomenie de Brienne, archbishop of Toulouse, "who perhaps believed in God, but not in the revelation of Jesus Christ;" the sworn ally of D'Alembert and Diderot. These were the men who took counsel together against the Lord, and against the chants and prayers which He had inspired through His Church for ages by the hearts and hands of saints and martyrs.

And who were the fit instruments of this unholy work used by these unholy prelates? On the same authority we shall enumerate them. (1) Santeul, Canon of St. Victor, the bosom friend and adulator of Arnauld the Jansenist; a man described by the Duc de St. Simon, as "a most excellent companion, a lover of wine and good cheer, but without debauchery." (2) Mesenguy, one of the staunchest Jansenists of his time, whose 'Exposition of Christian Doctrine' was put in the Index in 1757, and solemnly condemned in 1761, by Clement XII. (3) Charles Coffin, an obstinate lay Jansenist, who died without the sacraments, and was refused Christian burial. (4) And lastly, the infamous constitution-monger of the French revolution, the Abbé Sieyes.

These were the men by whom the godless work was begun, and upon their steps all subsequent innovators have walked carefully. The old sacred style once trodden under foot—the accursed spirit of accommodation to heretical fancies once sanctioned and confirmed, there was no longer any restraint in the way of sham amendments, and no longer a hope of preserving any thing like unity even in the French liturgy. Thus, down almost to our own times, each diocese in France has had a rule of its own; and has had its breviaries and missals cut up according to the passing fancy of each succeeding bishop. "With one code," says a writer already quoted, "one might travel over France, because there is everywhere the same law. But with one ecclesiastical formulary, one can scarcely travel twenty leagues. Go further and your book is useless. Out of your diocese you are a foreigner. The native country of the Christian extends no further than to a radius of twenty leagues." These, and many other discreditable facts like these, have been brought prominently under public notice by the erudite Benedictine Dom Gueranger, Abbé de Solesmes, in his great work, entitled '*Institutions Liturgiques.*' This book attracted much attention in France, and in Rome was most favorably received. In 1839, Mgr. Parisis, the bishop of Langres, seized a favorable opportunity to suppress the various liturgical books in use throughout his diocese, and to replace them by the Roman standard. The archbishop of Bourdeaux has announced his intention to adhere to the Roman liturgy "shaken ten years ago in his church." The archbishop of Rennes, by a formal act of interposition, has put a stop to the changes that were being introduced in his diocese. And, finally, the archbishop of Reims has applied to the holy see for advice as to the proper course to be adopted in the unsettled state of the liturgy in France. The following is the answer of his holiness:—

To our Venerable Brother, Thomas Gousset, Archbishop of Reims.

GREGORY XVI. POPE.

Venerable Brother, health and apostolic benediction.

We clearly recognise the zeal becoming a pious and prudent prelate in your two letters to ourselves, wherein you lament the diversity of Liturgies which have been introduced in many of the churches of France, and which diversity has been still farther increased of late, and especially by the novel circumscription of the dioceses, not without offence to the faithful. Grieving with you, Venerable Brother, on this account, we can perceive nothing more desirable than the universal observance of the constitutions of the Holy Pius the 5th, our predecessor of immortal memory, who caused both the Breviary and the Missal to be set forth for the use of all churches of the Roman rite, with a more accurate regard to the meaning of the Council of Trent (*Sess.* xxv.) and would except from the obligation of receiving them, those only who had been accustomed for 200 years, at the least, to the use of some Breviary or Missal differing from them; in such manner, that is to say, that it should not be for them to change or alter books of this kind, now and again at their pleasure, but that they might, if they desired it, retain those which they had been accustomed to use (*Constit.* Quod a nobis.—VII. *Idus Julii* 1568, et *Constit.* Quo primum. *Pridie Idus Julii* 1570.) Such, also, Venerable Brother, is our desire; but you rightly understand how difficult and arduous a work it would be to uproot this custom in thy country, where it has flourished through so long a course of time; and, therefore, dreading as we do the grave dissensions that might thence arise, it appears to us that we should abstain for the present, not only from more fully urging the matter, but also from dictating detailed answers to the questions which you have proposed to us. Recently, however, when a certain venerable brother of thy nation, availing himself in the most prudent manner of a fit occasion, succeeded in suppressing the divers liturgies which had crept into his diocese, and recalled his entire clergy to the unaltered institutions of the Roman Church, we rewarded him with the praise of great deserving, and very readily conceded, at his desire, the Indult of a votive office, for many days in the year, by which means his clergy and other laboring in the cure of souls, might find themselves less frequently bound down to the performance of the longer offices of certain ferias in the Roman Breviary. We trust, indeed, that, with the blessing of God, all the bishops of France will, in their turn, follow the example of that prelate, with a view to check this most perilous facility of changing and altering of liturgies. In the meanwhile, again and again commending your zeal in this matter, we seek God with our prayers that He may enrich you daily with the most precious gifts of his grace, and multiply the fruits of his justice in that part of his vineyard which is watered by your labors. Finally, as an augury of that help from on high, and as a pledge of our peculiar goodwill towards you, venerable brother, we most affectionately grant to you and to all the faithful of your Church, priests, and laymen, the Apostolic benediction.

Given at Rome, at St. Mary the Greater, on the 6th day of August, in the year one thousand eight hundred and forty-two, in the 12th year of our pontificate.

This reply, though cautious, seems, as a principle, emphatic and intelligible enough. But we see that the archbishop of Toulouse has entered the arena to complain of the aspersions cast on the French Church by the learned Benedictine; and the archbishop of Paris has just published a circular, of which we have only seen extracts, in which he repudiates all notion of re-adopting the Roman ritual, or of casting off the Jansenist abomination; and judging from the extracts we have seen, his Grace seems to speak rather coldly of the papal brief. These signs of dissension make all the organs of irreligion glad. And already Mgr. Affre is applauded by the champions of infidelity as a staunch defender of Gallican liberties against the encroachments of ultramontan pretensions.

It is a very curious coincidence—of course, we give it for nothing more—that while the Archbishop thus, externally, at least, appears as the maintainer of Jansenist alterations in the Liturgy, against the express wishes of his Holiness, a Parisian gentleman should be charged before the British public with the assertion that there are Jansenistical priests, known and avowed to be such, and acting as such, in Paris, under the authority of the Archbishop—should be charged with this, and should confirm, rather than negative the accusation. Can it, then, be true that Jansenistical priests meet with the countenance and favor of the Archbishop of Paris? We cannot believe it?—*The Tablet (Romanist paper.)*

GOLDEN HILL SEMINARY,
(BRIDGEPORT, CON.)
FRENCH AND ENGLISH SCHOOL FOR YOUNG LADIES,
Mrs. S. A. Burr, Principal.

THE location of this School is one of the most desirable in the State, being pleasantly situated in a retired part of the city, on an eminence commanding an extensive and delightful prospect of Long Island Sound, and of the surrounding country, and only four hours from New York, from which there is a daily line of steamboats. The house is large and commodious, with ample grounds, and every facility for amusement and recreation.

Mrs. S. A. Burr (a native of France) has taken the above School, and will re-open it on the first of November. She has had much experience in teaching; and, with able assistants, all branches of a French and English education will be thoroughly taught. Boarders in the family will have peculiar advantages in acquiring a knowledge of the French language, as it is that of the family.

The School year consists of two sessions, of five months each, commencing on the first of May and November.

The terms for tuition in French and English, with board and washing, are, for the summer session, $85; for the winter session, $90.

Lessons on the Piano, and use of instrument, per session, $25. On the Guitar, and use of instrument, $15. Drawing, $10. Painting in oil, $15. Dancing, at Professor's prices. Latin, and also Italian, Spanish, and German, will be taught at the usual prices, if desired.

Each pupil must be provided with towels and napkins, bed and bedding, or pay $4 per session for their use. Every article of clothing, &c., should be marked in full with the name of the owner.

Pupils who remain during the vacation will be charged $2 50 per week. No extra charges, other than the above, are made.

Books and stationary will be purchased for the pupil when desired.

All boarders will attend the Episcopal Church with the Principal, unless the parents or guardians desire that they should attend other churches. Besides the Episcopal, there are, Presbyterian, Methodist, Baptist, and Roman Catholic Churches in the city.

Bills must in all cases, be paid quarterly in advance.

References may be made to the following gentlemen:—

Rev. G. S. Coit, Bridgeport, Ct.; Hon. Andrew T. Judson, Hartford, Con.; Hon. Samuel Ingham, Essex, Conn.

Rt. Rev. Benj. T. Onderdonk, D. D., Rev. William Berrien, D. D., Rev. Edward Y. Higbee, Rev. Antoine Verren, Hon. Benjamin F. Butler, C. V. S. Kane, Esq., New York city.

Rev. T. W. Coit, D. D., New Rochelle, N. Y.

Hon. Millard Fillmore, Buffalo, N. Y.

Edward Pittman, Esq., Baltimore.

Col. Garland, Detroit, Michigan.

Col. Andrews, Charleston, S. C.

Rev. Wm. Hawley, Ch. W. Goldsborough, Esq., Hon. Amos Kendall, Col. W. W. Seaton, M. St. Clair Clarke, Esq., Thomas L. Smith, Esq., Vinal Luce, Esq., Gen. Jessup, Gen. Towson, Col. Cross, Washington city.

Wm. Easton, Esq., Hon. George W. Crabb, Mobile Alabama.

Hon. Levi Woodbury, U. S. Senate.

Sept 23—2m

KNIGHT & COLBURN,
BOOKSELLERS,
BALTIMORE, MD.

CHURCH MUSIC and other works, published by J. A. Sparks, 109 Nassau st., New York, constantly on hand and for sale as above. Jan. 38.

ST. MARY'S HALL.

WHY should the advantage of systematic arrangement and progression in instruction be confined to one of the sexes? Why should a course of education for girls be less definite, less thorough, less complete, in its relation to their place in life, than a course of education for boys? What hinders that a plan of study for our daughters be marked out on a graduated scale, pursued, persisted in, accomplished, with the same accuracy, certainty, and completeness, as for our sons? Not that, in either case, the *education* of immortal natures can be completed in five, seven, twelve, fifteen years; a thing begun in time, and to go on forever. But that a starting point may be fixed, a foundation laid, a line entered upon, principles settled, elements acquired, habits established, for future, constant and continual progress.—These thoughts have ever been in our minds, since the first projection of ST. MARY'S HALL. To their development, our attention has been earnestly directed. The experience of seven years emboldens us to present them now, in outline. With the combination, in position, in buildings, in grounds, in teachers, in apparatus, in influences of every kind, of all needful advantages, we offer for consideration the plan which follows. In adopting it, and carrying it into execution, we must rely, it will at once be seen, on the allowance of a longer residence to our pupils, and of a large indulgence as to the time at which the studies set down as discretionary shall be pursued. The course of female education is disturbed and hindered in its substantial elements by the priority which has been arbitrarily allowed to what are called the ornamental branches; as if the very notion of ornamental did not imply a substratum to be ornamented. It will be seen that none of them will be neglected; but each secured in just proportion, in due subordination to solid and essential studies. As an inducement to co-operate with us in this attempt to systematize the education of the gentler portion of our kind, and rescue it from the frivolous control of fashionable caprice, and to fit them through the grace assured to faithful prayers, to be Christian daughters, Christian sisters, Christian wives, and Christian mothers—in a word, Christian women—we offer two subordinate advantages. There will be a very considerable reduction of expense; there will be no extra charges.

The regular course of instruction at St. Mary's Hall will include a Primary Department, and a Junior, a Middle and a Senior Class. The studies of each of the three classes will occupy one year. Applicants will be admitted into the Primary Department without examination and at any age. Admission into any of the Classes will be granted to such only as sustain an examination on the studies which precede it. Those who complete the whole course satisfactorily to the direction of the Institution will receive at its close, a testimonial to that effect, signed by the Reverend the Principal, and the Right Reverend the Patron of the Institution. The order of the studies will be as follows:

PRIMARY DEPARTMENT.

Spelling; Reading; Writing; the four elementary rules, and the tables in Arithmetic; the Map of the United States; leading events in History, in their chronological order; first lessons in Composition; linear Drawing; Sacred Music. *Elementary instruction on the Piano, and French pronunciation*, at the discretion of the Principal.

JUNIOR CLASS.

Spelling; Reading; Writing; Arithmetic, including fractions; Elements of Grammar; Geography of America and Europe; History of the United States; Botany; Exercises in Composition; Sacred Music. *Instruction, in Latin, French, and Drawing, and on the Piano*, at the discretion of the Principal.

MIDDLE CLASS.

Spelling; Reading; Writing; Arithmetic; Grammar, including Parsing; Geography; History of England; Geometry; Botany; Chemistry; Mineralogy; Conchology; Book Keeping; exercises in Composition; Sacred Music. *Instruction, in Latin, Greek, French, Spanish, Drawing, Painting, on the Piano, and in Singing*, at the discretion of the Principal.

SENIOR CLASS.

Elocution; Grammar, including analysis of English Poetry; Rhetoric; Logic; Algebra; Trigonometry; Astronomy, and Astronomical Geography, with the use of the Globes; Chemistry; Geology; Natural Philosophy; Physiology; General History; Exercises in Composition; Sacred Music. *Instruction, in Latin, Greek, Spanish, Italian, Drawing, Painting, on the Piano or Guitar, and in Singing*, at the discretion of the Principal.

Such as shall have completed the course above stated, or shall sustain an examination on the studies which it includes, and may desire to reside in St. Mary's Hall, and subject to its discipline, whether to qualify themselves as Teachers, or for other causes, may be admitted to do so, on the same terms as the members of the Classes, and may pursue in addition to any of the branches named above any of the following departments of learning, at the discretion of the Principal: Hebrew; the Greek and Latin Classics; the higher Mathematics; Natural and Intellectual Philosophy; Criticism on English Literature; the Natural Sciences; Ecclesiastical Antiquity and History; the Doctrine, Discipline and Worship of the Church.

Bishop Doane, whose residence the Hall adjoins, and who exercises, as Patron, a constant supervision of the Institution in all the departments, will add, hereafter, to the Sunday evening services which he has always held in the Chapel, a Summer Course of Lectures, on English Literature; and a Winter Course, on Christian Ethics, in more immediate relation to the Female Character.

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The year is divided into two terms and two vacations. The Summer Term commences on the first day of May, and the Winter Term on the first day of November. The months of April and October are the vacations. Whole expense for the term of five months, including every charge, except for Sheet Music and Drawing Materials, $135, payable ALWAYS in advance. The charge for each Vacation to those who remain at the Hall will be $10. No bill of any kind to be contracted by or for the pupils.

Address the Rev. R. J. Germain, Chaplain, Principal Teacher and Head of the Family, St. Mary's Hall, Burlington, New Jersey.

October 21—3t

TRINITY CHURCH CEMETERY,
AT MANHATTANVILLE.

THIS Cemetery is now ready for interments in graves or in vaults. It contains twenty-four acres of land, running from the Tenth Avenue to the Hudson River, and between 153d and 155th streets. The soil is of the best quality for the purpose, and to those who have not seen it, it may be necessary to say that the beauties of the place, and its rural and picturesque scenery, cannot be surpassed. The Tenth Avenue in front of the grounds has been opened, and a dock has been built on the river at the foot of 155th street. That portion of the grounds fronting the Tenth Avenue is intended for more immediate use for graves, vaults,' and family burial places; but places for vaults can also be had, (if preferred,) in that portion nearest the river, which is covered with a fine open wood, and parts of it about 170 feet above high water descending gradually to the river.

Applications for interments should be made as early as convenient to Mr. Morison, Sexton, at the Vestry Office, corner of Fulton and Church streets. The prices for graves and for vaults and family burial grounds have been fixed at the lowest rate. For further information, and for the charges attending interments, apply to Mr. Morison as above.

August 12—tf.

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CHURCH ALMANAC FOR
1844.

THE Almanac will contain an alphabetical list of the clergy, and will probably be ready for delivery by the meeting of the Convention. For sale at the usual prices of $30 per thousand, $4 per hundred, or 6¼ cents single, at the Church Depository, No. 20 John street.

THOMAS C. BUTLER, Agent
September 9. P. E. Tract Society.

SEXTON. Wanted, by a respectable middle-aged man, a situation as Sexton, or Superintendent to a Burial Ground or Cemetery. The highest testimonials as to character and abilities, will be submitted from eminent clergymen and other gentlemen. Address to A. B., care of Mr. James P. Burr, 90 Walker-street.

September 30—3t

NO UNION WITH ROME.
REV. DR. JARVIS'S ADDRESS.
SECOND EDITION.

AN Address to the Members of the Protestant Episcopal Church in the United States of America, occasioned by the unjust accusation of a tendency in our communion towards the Errors of the present Church of Rome.

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September 9.

☞ JOHN MORISON, Sexton in the Parish of Trinity Church, and Undertaker, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them, all applications for interments in their ground must be made to him from 9 A. M. to 3 P. M. at the Trinity Church Vestry Office, corner of Fulton and Church sts, and at other hours at his house, No. 17 Clarkson st, near Hudson st. He will find all articles requisite for funerals on reasonable terms, and give punctual attendance. Dec 11—yly

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And under the General Direction and Supervision of
THE BISHOP OF THE DIOCESE OF NEW YORK,
of whom it is the Official Organ of Communication with his Diocese.

It is published every Saturday for the proprietors, by
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